White and Earth

A Biography of the Prophet Muhammad

Aaron van Altenberg

Copyright © 2026 Aaron van Altenberg
All rights reserved.
The work, including its parts, is protected by copyright.
Any use without the consent of the author is prohibited. This applies in particular to electronic or other reproduction, translation, distribution and public accessibility.

For questions and suggestions:
WeisserUndErdvater@hotmail.com

Texts: Aaron van Altenberg
Cover design & illustrations: Aaron van Altenberg

Edition: 4th edition 2026
ISBN: 978-3-00-076183-6

TABLE OF CONTENTS

Table of Contents....3
Acknowledgments....8
Preface....9
Part I....13

The Historical Muhammad....14
Writing the Biography of the Prophet....18
The Study of Hadith by the Orientalists....19
The Study of Hadith among Muslims....22
Part II....26

Arabia....27
Mecca....30
The Kaaba....31
The Religions on the Arabian Peninsula Before Islam....32
Hanifs....34
Tribe of Quraysh....34
Birth of Muhammad bin Abdullah....36
The Event of the Rain Prayer....39
Adolescence and Early Adulthood of Muhammad....40
The Fijar War....40
The Fudul Alliance....41
Muhammad's Marriage to Khadija....41
The Life of Muhammad with Khadija....42
Birth of Ali bin Abi Talib....43
The Renovation of the Kaaba....44
Muhammad Before Islam....45
The Thirteenth Year Before the Hijrah....47

The Beginning Of Prophet's Mission....48
The First Muslims....50
The Beginning of the Call....51
The Suffering of the Prophet for the Call....53
The Tenth Year Before the Hijrah....60

The Night Journey....61
The Reaction of the Quraysh to the Night Journey....64

And the Call Continues in Mecca 66
The Persecution of Muslims in Mecca 70
The Eighth Year Before the Hijrah 72

The Birth of Fatima bint Muhammad 73
Migration to Abyssinia 73
The Victory of the Persians over the Romans 77
The Seventh Year Before the Hijrah 78

Conversion of Hamza to Islam 79
The Sixth Year Before the Hijrah 81

The Siege of the Mountain Pass(Sheib) of Abu Talib 82
The Miracle of the Splitting of the Moon 85
The Third Year Before the Hijrah 86

End of the siege 87
And the Call Continues Again in Mecca 88
Year of Sadness 88
Journey to Taif 90
The Second Year Before the Hijrah 92

Famine in Mecca 93
Calling the Meccan Tribes to Islam 93
First Pledge of Allegiance 96
In the Year of the Hijrah 97

The Second Pledge of Allegiance in al-Aqaba 98
The Migration to Yathrib 100
The Prophet's Murder Plan 101
Ali in the Prophet's Bed 103
The Prophet in the Cave 105
Ali Brings Provisions and Fulfills the Trust 106
The Divine Wisdom Behind the Flight 107
Abu Bakr's Fear in the Cave 107
On the way to Yathrib 108
The Prophet in Quba 109
Hypocrisy in Mecca 112
Arrival of the Prophet in Yathrib 113
The Return of the Muslims from Abyssinia 115
The Building of the Prophet's Mosque 115
The First Year After the Hijrah 117

Aisha bint Abu Bakr in the Prophet's Household 118
Conversion of Rozbeh Khoshfouzdan to Islam 118
The Brotherhood 118
The City Constitution 119
The Foundations of the New State 121
The Prophet's First Campaign 121
The Expedition of al-Ushayra 122
The Expedition of Batn Nakhla 124
The Second Year After the Hijrah 126

The Ransoming of Salman al-Muhammadi 127
The Change of Qibla 127
Battle of Badr 128
Badr Captives 142
Umm Salama in the Prophet's Household 147
The Victory of the Romans over the Persians 148
The War against Banu al-Qainuqa 148
The Marriage of Ali and Fatima 151
The Third Year After the Hijrah 152

Battle of Banu al-Nadir 153
Hafsa bint Omar bin al-Khattab in the Prophet's Household 158
Zainab bint Khuzaymah in the Prophet's Household 158
Juwaybir's story 159
Birth of al-Hassan bin Ali 162
Battle of Uhud 162
The Tide Turns: Khalid ibn al-Walid's Maneuver 169
The Killing of Hamza ibn Abd al-Muttalib 170
After the End of the Battle 174
The Battle of Hamra al-Assad 179
The Fourth Year After the Hijrah 182

Birth of al-Hussein bin Ali 183
The Prophet's Sermon on Ramadan 183
The Death of Fatima bint Asad 184
Badr al-Mawid 184
Battle of the Trench (al-Khandaq) 186
The Beginning of the Siege 192
The Betrayal of Banu Qurayza 193
Death of Amr bin Abdwud 198
War is Deception 201

The Divine Help 201
After the End of the Battle 203
Battle of Banu Quraiza 204
The Trial against the Banu Qurayza 209
An Essay on Slavery 211
The Death of Saad bin Muadh 214
The Reaction of the Jews to the Defeat of Banu Quraiza 214
Distress in Mecca 215
The Sixth Year After the Hijrah 216

The Battle of al-Muraysi 217
The More Honorable Will Drive Out the More Dishonored From It 217
Juwairiyah in the Prophet's Household 219
Zainab bint Jahsh in the Prophet's Household 219
Drought in Medina 222
The Treaty of al-Hudaybiyah 223
Al-Ridwan's Oath of Allegiance 237
Quraysh's Reluctant Agreement 239
After the Treaty of al-Hudaybiyah 242
Khawla bint Thalabah's Dilemma 249
To Khaybar 251
The Killing of Marhab ibn al-Harith 262
After the Conquest of Khaybar 264
The Arrival of Jaafar from Abyssinia 268
Expeditions After the Conquest of Khaybar 270
The Death of Negus 272
Messages from the Prophet to the Kings 272
The Seventh Year After the Hijrah 277

The Battle of Dhat al-Riqa 278
Performing Umrah 281
The Event of the Cloak 287
The Eighth Year After the Hijrah 289

Battle of Mutah 290
The Slander against the Prophet's Household 296
The Battle of Dhat al-Salasil 301
The Massacre of Banu Khuzaah 305
Abu Sufyan's Mission to Medina 308
The Conquest of Mecca 313
Hatib's Betrayal Exposed 315

The Prophet's Hidden Campaign 317
The Night Before Mecca: Abu Sufayn's Surrender 320
The Prophet's Peaceful Entry into Mecca 325
The Prophet's Sermon in the Sacred Mosque 329
The Allegiance to Islam at Mecca 333
The Prophet's Judgment in Mecca 335
After the Conquest of Mecca 338
Battle of Hunayn 341
To Taif 354
Distribution of the War Spoils 360
The Ninth Year After the Hijrah 368

Campaigns and Missions 369
Ali's Second Mission to Yemen 372
The Delegations to the Messenger of God 373
The Delegation of Najran 379
Battle of Tabuk 382
Plot of al-Aqaba 393
Demolition of the Hypocrite Mosque 398
The Proclamation of Surah Baraa 399
The Tenth Year After the Hijrah 402

Farewell Pilgrimage 403
In Ghadir Khumm 414
The Eleventh Year After the Hijrah 419

Osama's Army 420
The Tragedy of Thursday 423
The Death of the Messenger of God 424
The Burial of the Messenger of Allah 427
The coup 430
Conclusion 434
Sources 437
Foot notes 438

ACKNOWLEDGMENTS

My deepest gratitude goes to my dear wife for her unwavering support, patience and heartfelt prayers, as well as to our children, who have been a constant source of inspiration and joy.

PREFACE

More than 1440 years ago, the Arabian Peninsula witnessed the emergence of Islam—an event that constitutes one of the most significant chapters in human history. This transformation began in a harsh desert environment at a time marked by profound human challenges and intense geopolitical conflict between the Roman and Sassanid empires. At the center of this historical moment stands the Prophet Muhammad bin Abdullah, the founder of the Islamic faith. From the Arabian Peninsula, Islam gradually spread across vast regions of the world, leaving a lasting imprint on human civilization.

It is reported that toward the end of his life, the Prophet Muhammad delivered a final testament in which he said:

> "*I am leaving among you two things which, if you hold fast to them, you will not go astray after me—one of them is greater than the other: the Book of Allah, a rope extended from heaven to earth, and my descendants, the people of my household. They shall never separate until they meet me at the Pond. So be mindful of how you follow me in them.*" [1]

In this testament, the Prophet emphasized that he was leaving behind two enduring sources of guidance to protect the community from deviation after his passing: the Book of Allah—the Quran—and his descendants, the people of his household. He further affirmed that these two sources would remain inseparable until the Day of Resurrection.

If we seek the most authentic understanding of the Prophet Muhammad's life, it is therefore reasonable to follow the path he himself indicated: the Quran, which he conveyed through divine revelation, and his family. The Prophet's family knew him more intimately than anyone else, having lived alongside him and witnessed both his public mission and private conduct. As an old proverb aptly puts it, *"The people of Mecca know their alleys best."*

Recent scholarship has further reinforced the Quran's central role as a primary historical source. Linguistic studies of early Quranic manuscripts—most notably the 2022 research of Dr. Marijn van Putten—have demonstrated a remarkable degree of textual stability and consistency across the earliest surviving copies of the Quran, dating back to the mid-seventh century. These findings strongly support the conclusion that the Quranic text has been transmitted with exceptional precision across generations.

This scholarly evidence resonates with the Quran's own assertion:

> ﴿*Indeed, it is We Who have revealed the Reminder - the Quran - and We will indeed be its guardian.*﴾[5]

Muslims have long maintained that the Quran has been preserved from

alteration, and contemporary manuscript studies lend considerable support to this belief. Moreover, modern methods of text preservation—such as printing technology, documentation standards, and academic scrutiny—have further minimized the risks of textual corruption in later periods.

For these reasons, the Quran constitutes one of the most important and reliable primary sources for understanding Arab society in the seventh century. Nevertheless, the Quran is not a historical chronicle or a biographical work. Although it is ancient, authentic, and authoritative, it provides only limited details concerning the chronological events of the Prophet's life.[6] Consequently, it is not possible to rely on the Quran alone to write a comprehensive biography of the Prophet Muhammad. Narrative sources must therefore also be consulted. [7]

These narrative sources may be broadly divided into two categories: Islamic sources and non-Islamic (external) sources.

With regard to Islamic sources, Muslim scholars developed rigorous sciences for the critical examination of hadith literature, including the study of transmission chains and narrators (*ilm al-rijal*). Through this process, authentic reports were distinguished from fabricated or unreliable ones. After this initial evaluation, scholars compared the accepted narrations with the Quran, which—according to the Prophet himself—is the word of Allah and is protected from falsification. Narrations that were consistent with Quranic principles were accepted, while those that contradicted them were set aside. This methodological process provides a body of reliable traditions upon which historical research may responsibly rely.

The study of history is not merely the recording of past events; it is an effort to understand and interpret them. Historical research therefore demands caution, precision, and critical thinking. The historian must possess a deep familiarity with the sources, the ability to distinguish fact from fiction, and the willingness to consult multiple accounts in order to verify the accuracy of reported information. They must also remain open to differing perspectives, evaluate them objectively, and strive for intellectual honesty in presenting the past. [8]

This work approaches the study of history from within the Islamic worldview, while employing critical historical methods and rigorous source analysis

Ultimately, the historian requires a stable criterion by which events and personalities can be evaluated. While empirical research methods are indispensable, they are not always sufficient on their own to clarify complex moral and historical questions. In this work, the Quran and the Prophet's family serve as essential reference points—trusted witnesses that help bridge the temporal and cultural distance between the author and the historical events under study.

In writing this biography, I have taken several considerations into account, the most important of which are the following:

First: I have adopted a clear and accessible writing style, avoiding overly complex literary expressions. Modern, straightforward English has been used throughout, and the meanings of archaic or unfamiliar terms found in the traditions have been explained where necessary.[13]

Second: Rather than merely recounting historical events, I have sought to analyze them and to clarify their broader meanings in a concise and thoughtful manner.

Third: I have relied on narrations that are consistent with the Quran and supported by the traditions of the Prophet's family, as well as other reliable sources. Some reports commonly found in biographical literature have been omitted due to their unreliability, based on the research of Sayyid Jaafar al-Amili[1]. This approach allows for greater conciseness while avoiding unnecessary detail.

Fourth: I have included a number of images and illustrations to help clarify certain concepts. These images consist of abstract forms or imaginary three-dimensional models generated with the assistance of artificial intelligence. They are purely symbolic and are not intended to represent real individuals or sacred figures. Readers are therefore asked not to interpret them as literal or historical depictions.

Fifth: Throughout the biography, I have standardized references to Muhammad as "the Prophet Muhammad" or "the Messenger of Allah," and have similarly used established titles and epithets for other historical figures. The terms *Allah* and *God* are used interchangeably for clarity and consistency. Quranic verses are presented within the brackets ﴿ ﴾, with verse separators indicated by the symbol ۞, in accordance with the Quranic format.

Sixth: In portraying the Prophet Muhammad, I have sought to illuminate multiple dimensions of his personality—moral, social, human, personal, and leadership-related—rather than focusing solely on military aspects, as is common in many biographies. This approach aims to present a more complete and balanced picture of his life. The primary sources for this work are the Quran and *al-Sahih min Sirat al-Nabi al-Aẓam* by Jaafar Murtada al-Amili, a work noted for its comprehensive analysis of narrations across Islamic traditions, including those of the Prophet's family.

Seventh: In this revised edition, all sentences that may have appeared unfamiliar or unnatural in English have been carefully reworded, while preserving the original meaning of the Arabic text. Every effort has been made to maintain accuracy, credibility, and fidelity to the original message,

---

[1] See the book 'al-Sahih Men Sirat al-Nabi al-Azam' by Mr. Ja'far Murtada al-Amili.

enabling English-speaking readers to fully grasp its depth and significance without distortion.

On Neutral Reading

To bridge the considerable temporal and cultural distance separating us from the historical events, traditions, and social norms of that era, it is essential to recognize that enduring moral principles and shared human values provide the most reliable framework for understanding and evaluating the past. Readers are encouraged to set aside prejudice, misinformation, and preconceived notions, approaching the text with sincerity and a genuine desire to seek truth and understanding. Such an approach allows for a more balanced, meaningful, and enriching reading experience.

Final Clarification

The purpose of this book is not to incite sectarian division or religious controversy. Contemporary societies face profound challenges that threaten both their present stability and future cohesion, making unity and mutual respect more necessary than ever. I therefore affirm my respect for all sacred figures—Muslim and non-Muslim—mentioned in this work.

My aim has been to present a rigorous, historically grounded study that remains accessible to readers from diverse cultural and intellectual backgrounds, allowing them to engage with Islamic history through its most authentic sources.

I conclude by wishing you an enjoyable and spiritually enriching reading experience. I pray that the Lord grants success and guidance, accepts this humble effort, and forgives any shortcomings or oversights it may contain.

21.08.2022 | 22.01.1444

The author

PART I

READING MUHAMMAD IN HISTORY

Readers who wish to begin directly with the life narrative may proceed to Part II.

THE HISTORICAL MUHAMMAD

Did Muhammad really exist? Or was Muhammad a real person? This question may seem strange to the Arabic reader and does not come to his mind at all, as he lives in a world full of evidence and testimonies in all its aspects, pointing to the existence of the Prophet Muhammad. However, for some Orientalists, this is a subject that requires scientific investigation and evidence.

I will not discuss here the reasons for doubting the existence of Muhammad, but I will follow this idea and mention some historical evidence for the existence of Muhammad from non-Islamic sources, starting with this text:

> "*When I was in Kaiserea*[1]*, I took a boat to Shekamona, a town near the coast of Haifa, Palestine, and came across people who said that the Byzantine royal guard had been killed. We, as Jews, rejoiced at this news. They also announced that the Prophet had appeared. He had come to the Arabs and announced the appearance of the Messiah. Then I, Abraham, went to an old man who was very familiar with the Holy Scriptures and drew his attention to the matter. I asked him: 'What do you think, master and teacher, about the prophet who appeared to the Arabs? 'He is an impostor,' he replied, groaning loudly. 'Come prophets with swords and chariots. These are truly acts of chaos which started today. I fear that the Christ who once came, whom the Christians worship, has been sent by God. Instead, we will accept Hermolaos*[2]*,' he added. 'For Isaiah*[3] *said that we Jews have a flawed and hardened heart until the whole earth becomes desolate. But go, Mr. Abraham, and inquire about the prophet who has appeared.' And so I made my inquiries, and those I met told me, 'There is no truth to be found in the so-called prophet, only bloodshed. What the people he met say about his supposed possession of the key to heaven is unbelievable.*" [9]

This text is considered one of the oldest traditions narrated by non-Muslims in which Muhammad is mentioned. It is referred to as the Teachings of Jacob and was written in Africa in 634 AD. The text consists of a fictional dialog between the Jewish merchant Jacob and his cousin Justus, who came from Palestine. During a business trip to Carthage, Jacob

---

1 Kaiserea: It is a Palestinian city.

2 Hermolaos: He was one of the three priests who were killed by Emperor Maximian in 305 AD in Nikomedia (a city in Turkey).

3 Isaiah: One of the prophets of the children of Israel, born in 766 BC, who lived in Jerusalem.

was forcibly baptized on the orders of Emperor Heraclius, but he quickly convinced himself of the Christian faith. When his cousin Justus arrived from Palestine, they had a discussion about Christianity and Judaism. In the course of the discussion, Justus said that he had received a message from his brother Abraham in Palestine announcing the arrival of a new prophet.

The first thing we notice in the previous text is the presence of a prophet in that region and at that time, and the only person who proclaimed his prophecy was Muhammad. We also notice in the text the joy of the Jews at the liberation from the unjust Byzantine guard and their expectation of the redeeming prophet. We also notice the old man's judgment of the alleged prophet without verifying and confirming his truth. It also appears that this was one of the campaigns undertaken by the Muslims that year, which involved fighting against the Romans. What is striking here is that this new prophet proclaimed the coming of the savior after him and claimed that he possessed the keys to paradise.

There is another ancient proof that dates back to 636 AD and was found in a Syrian manuscript from the 6th century containing the Gospels of Matthew and Mark. A few lines about a battle between the Arabs and the Romans were written on the front. The writing is very pale and not all the words are clear:

> *"In January {the people} of Homs surrendered for their lives (i.e. they promised to submit in exchange for their lives) and many villages were killed by the followers of Muhammad, and many people were killed and {taken captive} from Galilee to Beit. And on the {twenty-sixth} of May, Saki{la}ra departed from the vicinity of Homs and the Romans pursued them {.} On the tenth of {August} the Romans fled from the vicinity of Damascus {and were} killed many {people}, about ten thousand. And at the end of {the year} the Romans came. On the twentieth of August in the year {nine hundred and forty} and seven there gathered {a multitude} of Romans in Jabthah, and many people {of the Romans} were killed, {about} fifty thousand."*[10]

We note the explicit mention of the name Muhammad in the manuscript, and the date mentioned in the text coincides with the date of the Battle of Yarmuk, which is August 20, 636 CE, corresponding to 12 Rajab 15 CE. After examining the text, Nöldeke, and Wright before him, concluded that these notes indicate that their author was a contemporary of the events of that year. [11]

Furthermore, I would like to draw attention to the oldest coin bearing the name of Muhammad, on which is written: "In the name of God, Muhammad is the Messenger of God". The Muslims added this phrase to the coin after they conquered the lands of Persia in 685-686 AD [12]

Figure 1: Dirham of Abd al-Malik ibn Abdullah, the governor of Zubair in Bishapur, minted in the year 66 AH / 685-686 CE. This marks the first time that the name "Muhammad" appears in Arabic on a coin.

The *"Maronite Chronicle of the year 713 CE"* is also regarded as one of the most important historical testimonies documenting the existence of the Prophet Muhammad from a contemporary external perspective. To understand the significance of this evidence, one must trace the path of scholarly research — a path that began with hypotheses and ended with a tangible material discovery.

Historians had noticed a precise correspondence of information between Byzantine and Syriac historians. The scholar Robert G. Hoyland concluded in his famous work *Seeing Islam as Others Saw It* that there must have existed an ancient, now- lost source, which he called the "Syriac Common Source" or "Eastern Source."

Hoyland believed that this source was the Chronicle of Theophilus of Edessa — a Syriac astronomer and historian who lived at the Abbasid court and died in 785 CE. In his book *Theophilus of Edessa's Chronicle and the Circulation of Historical Knowledge in Late Antiquity and Early Islam* (Liverpool University Press, 2011), Hoyland presented a reconstruction of this lost chronicle.

In 2024/2025, the scholar Adrian C. Pirtea of the Austrian Academy of Sciences (ÖAW) revolutionized this field of research. He succeeded in identifying a historical text within a manuscript at St. Catherine's Monastery

on Sinai, catalogued as *Sinai Arabic 597*.

Pirtea demonstrated that this text is a 13th- century Arabic translation of a Syriac chronicle originally composed in 713 CE. This discovery proved that it is the "Eastern Source" mentioned by Hoyland — and that it is far older than previously assumed. It was written in the heart of the Umayyad Empire, specifically under the caliph al- Walid ibn ʿAbd al- Malik, and is therefore chronologically closer to the events than any Islamic historical narrative preserved in writing.

The manuscript contains an explicit passage about the Prophet Muhammad — an extraordinary account linking his historical person with the Quran and with legislation. The manuscript states:

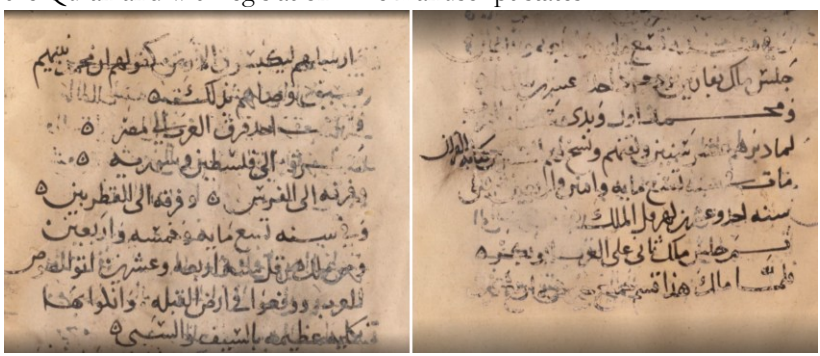

Figure 1b: Manuscript Sinai Arabic 597, fols. 148a–148b.

Folio 148a

"...And Muhammad the First began to rule over the Arabs.
He governed them for ten years, taught them and wrote down for them his laws in his book, the Quran.
He died in the year nine hundred and forty-two,
which is the twenty-first year of King Heraclius.
Then a second king rose over the Arabs: Abu Bakr.
And when he came to power, he divided all his armies into four divisions."

Folio 148b

"And sent them to overrun the land, as they claim that Muhammad their prophet commanded them by the sword.
One division of the Arabs was sent to Egypt.
A division to Palestine and Syria.
A division to Persia. And a division to the Qataris.
And in the year nine hundred and forty-five,
in the twenty-fourth year of the reign of Heraclius — the Arab thieves came. They swept into the land of the Qibla and inflicted upon it a great devastation by the sword and captivity.

At that time Theodoros, the king's brother, took the army of the Romans. And marched to meet the Arabs — but the Romans were defeated. And they fell subject before them. And a wondrous sign appeared in the sky, revealing the wrath that would befall the earth at their hands..." [506]

This manuscript constitutes a clear and decisive proof for the historical existence of the Prophet Muhammad; it precisely documents the time of his appearance, the duration of his rule over the Arabs (ten years), his book (the Quran), and the date of his death with remarkable accuracy (year 942 of the Seleucid era, corresponding to 632 CE). The fact that this text was composed as early as 713 CE — more than a century before the writing of the official prophetic biographies — makes it an invaluable historical testimony produced outside the Islamic milieu. [503]

From the previous sources, we realize that Muhammad was a real historical figure and not a fantasy, for his fame reached the distant lands of the Arabian Peninsula; and He was documented not only by non-Muslims but also by his enemies. This leaves no room for doubt that Muhammad actually existed in this region in the Arabian Peninsula in the seventh century AD and had a leading and prophetic role. I stop here and leave the matter to the reader to explore other historical sources so that the discussion does not become too lengthy or direct the book from its main purpose.

WRITING THE BIOGRAPHY OF THE PROPHET

An author should be neutral in their writing, precise in their criticism, and objective in their presentation. But is there truly a neutral author? Every writer has their own ideas and beliefs, shaped by upbringing and worldview, which are reflected in their writings and approach to presentation. It is rare to find an author who is completely objective. Most use their research and writing, consciously or not, to advance their perspectives – something they cannot entirely conceal, no matter how hard they try.

When you read biographies, you'll notice that Muslims take on the role of defending Muhammad and portray him in the positive image they desire. Sunnis tend to lean Muhammad toward the companions and Abu Bakr and Omar, while Shia Muslims lean Muhammad toward Ali. As for Orientalists, they take the side of denial and try to question everything that has been reported about Muhammad. Many of them go further and write the biography based solely on historical reports that attack Muhammad or portray him in a bad light. All these authors may follow the scientific approach in research and writing, and this approach is binding for the author, but they differ in their analyses, interpretations, and conclusions

about events, situations, and characters. So, one author interprets an event in one way, while another interprets it in another way. In doing so, they impose their personal beliefs and ideas on the writing of the biography, whether they know it or not. And I, like other authors, have revealed my method of writing the biography in the preface of the book. I do not suggest that this approach to writing is wrong, nor do I believe authors should refrain from expressing their opinions to be fair. No, the author also has the right to express their opinion and present their idea, and it is up to the reader to make the final judgment and choose the approach that suits their taste and belief.

Also, readers are different, depending on their backgrounds and cultures, and they can be selective in their reading and understanding, as a result of their preconceived ideas. The best among them is the one who is aware of this fact, puts aside their feelings and preconceived judgments, and tries to read neutrally; such a reader sets a scale for himself in understanding the texts, so that he does not treat any text unjustly or be deceived by a text (See on Neutral Reading on page 12).

My approach to writing will primarily involve presenting the results of Sayyid Jaafar al-Amili's investigations, supplemented at certain points with my own contributions. When dealing with Sayyid Jaafar's research results, I have refrained from reproducing the intricate details of his Investigations, except for a few brief comments, as mentioned in the preface, to avoid overwhelming the reader with excessive detail. For instance, there are eight different scholarly opinions regarding Khadija's age when she married Muhammad. Sayyid Jaafar's research concluded that she was twenty-eight years old. In this book, I will mention only the outcome of his investigation, specifically, that she was twenty-eight years old, without delving into the reasoning behind it. This approach allows me to maintain the flow of the biography narrative without getting bogged down in the explanation of every detail over several pages. This methodology applies to all the topics covered in this biography. Readers interested in a more detailed investigation can refer to the original sources.

THE STUDY OF HADITH BY THE ORIENTALISTS

As we have mentioned, the sources for writing the biography are the Quran, traditions and narrations. Although some people would prefer to add sources from non-Muslims, it seems that these sources are rare and do not have the necessary reliability, especially in the early period of Islam. Moreover, these sources may not be neutral. Nevertheless, there were some Orientalists who tried to rely only on external sources, but they were

unsuccessful in doing so. [15]

Muslim scholars have endeavored to study the Quran and Hadith for long generations dating back to the first century of the Hijrah. They established fields of study that are specialized for this, and institutions that cared for the students in countries like Iraq, Iran, Egypt, and others. They wrote thousands of books and scientific studies about it in different languages.

The Orientalists came late to the approach of studying the prophetic traditions. Perhaps the first significant attempt was made by Ignaz Goldziher in his book (Muhammadan Studies) in 1890 AD, and since then it became one of the most important sources referred to by researchers. He mentioned that the Islamic traditions were written in the second and third centuries of the Hijrah under the influence of several conflicts, and that they are not suitable as a historical source for the early period of Islam.[16] This opinion was supported by Henri Lammens, who added that the existing biography is based on invented stories derived from some hints in the Quran arranged in a chronological order to give the form of a history.[17] Cron reiterated this claim by saying,

> "*Much of the seemingly historical heritage is in fact derived from Quranic interpretation. And what remains is jurisprudential and doctrinal Hadith with no basis.*"[18]

Cron presented in her book (Meccan Trade), published in 1987, her attempt to interpret Surah Quraysh by relying on various exegesis books to show how information is created by the exegetes. Surah Quraysh reads:

> ﴿*For the accustomed security (Ilaf) of the Quraysh - Their accustomed security [in] the caravan of winter and summer - Let them worship the Lord of this House, Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.*﴾[19]

Cron could not understand the meaning of the word "Ilaf" and inserted it without translation. Cron, like Cook before her, was unable to arrive at a complete understanding of the surah [20]. After a long and perplexing search, she concluded that,

> *"the true meaning of the verses does not exist, and that the interpretation of the surah which we have is nothing but the conjectures of the exegetes, and it does not represent what was in Muhammad's mind when he recited these verses; and the original meaning of these verses was unknown to them."*[21]

Not all Orientalists agreed with this extreme view because her study of Quranic verses lacked accuracy and sufficient knowledge of Arabic language and history, which led to misinterpretations of Quranic texts. Robert Bertram Serjeant said about the book (Meccan Trade),

> "*It is confused, illogical and irrational, in addition to its complexity due to her misunderstanding of the Arabic texts, her lack of understanding of the social structure in the Arabian Peninsula, and her distortion of the apparent meaning of other scriptures, ancient and modern, to fit her claims.* " [22]

If we go back to the books of exegesis, we will find the scientific approach to all the meanings of the words in the verses, then the deduction of the appropriate overall meaning for the verse according to the context and the various pieces of evidence. Sheikh Makarem al-Shirazi says:

> "*'Ilaf' is the root of the verb 'alafa', and 'alafa' means to accustom to something, that is, to make them gather in a way that is associated with harmony, intimacy and affection. And some said: 'al-Ilaf' is the covenant and the contract, and this meaning does not fit the content of the surah. In any case, the intention is to create affection between Quraysh and this holy land, which is Mecca and the old house, because they and all the inhabitants of Mecca have chosen residence in this land because of its status and security.*"[23]

The author of Tafsir al-Mizan adds,

> "*And his word: 'For the Ilaf of Quraysh' the 'for' in it is for justification and the subject is Allah and Quraysh is its first object and its second object is omitted, which is indicated by what comes after it. And his word: 'Their Ilaf' in the winter and summer journey' is a modifying phrase for the 'Ilaf' of Quraysh' and the subject for 'their Ilaf'' is Allah and its first object is the plural pronoun 'their' and its second object is the journey etc., and the complete sentence is: for the accustomed security of Allah Quraysh to the winter and summer journey.*"[24]

So, the meaning is: That Allah gives Quraysh the grace of peace and safety near the House of Allah. And this allows them to settle in the region and continue in their usual trade journeys in winter and summer. Therefore, Quraysh should worship Allah, the Lord of the Kaaba, in gratitude for these favors. [25]

The skeptical approach of Orientalists in dealing with hadith has made it difficult for them to understand Islamic history as it was understood by Muslim scholars.[26] They did not rely on the scholarly methods developed by hadith scholars over centuries, but instead chose to begin anew, aiming to extract a kernel of truth from the heritage in order to write the Prophet's biography.[27] Their criterion seemed to be that if the hadiths and messages portrayed Muhammad negatively, then they were accepted.[13]

In 1950, Schacht presented what he called the theory of the common link as a solution to the challenge of the hadiths. The idea of this theory is to collect different versions of a particular hadith, look at its Isnāds (the chain of transmitters of a hadith) and find out if there is a particular person

who appears in all of them (the common link); therefore, it is likely that this person is the originator of the hadith. Schacht proposed a date for the origin of these hadiths according to his theory.[28]

Guillaume adopted Schacht's idea and expanded it after a study of a large number of hadith; he noted that some transmitters of the hadith (the common link) in the Isnad trace Muhammad back through a single transmitter of the hadith, which in turn traces back to a single person and then to a single companion until it reaches Muhammad. He concluded that the hadith and the Isnad tracing back to Muhammad were fabricated by this common link.[29]

Although the Orientalists' modest attempts to study the hadiths came late, they began moving in the right direction; they shifted from outright rejection of the Islamic heritage to the belief that it is necessary to develop methods to study it and to identify the authentic hadiths within it.

THE STUDY OF HADITH AMONG MUSLIMS

The early hadith scholars recognized the importance of historical texts and began to apply scientific research methods in their studies as early as the seventh century AD. Their literary and critical research was groundbreaking in this field and they are considered to be the first to establish this knowledge. Linguists wrote books in which they collected individual words and explained their meanings, as well as books in which they documented Arabic grammar rules such as morphology and syntax. Muslims wrote books to collect hadiths, books about hadith narrators and books to criticize hadiths. The first type contains hadiths about beliefs and messages, commands and prohibitions, and various types of transactions attributed to the Infallibles[1]. The second type focuses on the names of the narrators, where each narrator is mentioned with his name and characteristics. This is referred to as the "science of men". And in the third type, it mentions the general systems and rules for knowing the correct hadiths from others; this is called the "science of hadith knowledge". The aim of these three types is the same: to verify the Prophetic Sunnah in an accurate manner.[30]

A student in the science of knowledge knows that a hadith is the text

---

[1] The Infallibles: In Shiite doctrine, the title "The Infallibles" refers to the fourteen Infallibles, including Muhammad, his daughter Fatima, and the twelve Imams who descend from Ali ibn Abi Talib and Fatima.

that narrates the statement of the Infallible One or his action or his confirmation.

A news report (al-khabar) is that which sometimes corresponds to a statement and sometimes that which is narrated from someone other than the Infallible One, such as a companion or a successor and the like.

A trace (al-athar) is more comprehensive than a news report and a hadith.

In Islamic scholarship, both news reports and hadiths are classified according to the number of transmitters and the degree of certainty they provide. Broadly, they fall into two main categories: successively transmitted and solitary.

Successively transmitted reports are those whose meaning is conveyed through such a large number of independent transmitters at every stage of transmission that it is inconceivable for them to have agreed upon a falsehood. Certainty of truth is established not by a single chain, but by the convergence of numerous reports conveying the same meaning. For this reason, successively transmitted reports constitute definitive knowledge and are regarded as conclusive evidence.

Solitary reports are those that do not reach the level of successive transmission. While they do not in themselves yield absolute certainty, they may still be considered reliable depending on the integrity and continuity of their chains of transmission. If the chain is fully connected and its transmitters are trustworthy, the report is accepted; if a link is missing at the beginning of the chain, it is classified as suspended. When a report is transmitted by several narrators — though fewer than required for successive transmission status — it may be described as widespread, whereas a report transmitted by only a single narrator at any stage is considered rare. [31]

The solitary hadith is further divided into four categories:

Authentic: when the chain of transmission consists of two imams, both praised as reliable, and this reliability is maintained at every level of the chain.

Good: when the chain contains a deficiency — whether partial or complete — while the remaining transmitters are reliable.

Reliable and strong: when not all of the transmitters are imams, yet all are considered trustworthy.

Weak: all other narrations fall into this category. Such reports may still be acted upon if the practice is supported by their content; otherwise, they are not considered acceptable.

Thus, whether dealing with general historical reports or prophetic traditions, Islamic scholars apply the same fundamental criteria to evaluate their reliability and evidentiary value.[32]

A sign of fabrication of a hadith is that it contradicts the text of the Quran, or what has been established in the Prophetic Sunnah, or reason, or that it is poorly worded and not fluent, or that it is a message about an important matter for which there are many reasons for its transmission, and yet it was transmitted by only one person, or that the transmitter is a supporter of the unjust ruler.

The narrator of a hadith must fulfill five conditions: legal responsibility, Islam, faith, moral integrity, and accurate retention. Moral integrity refers to the sound alignment of a person's ethical and psychological faculties, such that none overpowers the others. Accurate retention means that the narrator possesses strong memorization skills, is intelligent, attentive, and vigilant, and is careful to avoid falsification and error.

It is not required that the narrator be free or male; however, they must possess sufficient knowledge of the Arabic language to accurately understand and transmit the narration.

The evaluation of a narrator's moral integrity requires further elaboration. In brief, a narrator must receive endorsement or testimony from recognized scholars or trustworthy authorities for his narration to be accepted. If a narrator is deemed dishonest, or if there is doubt concerning his credibility or intellectual reliability according to the judgment of qualified scholars, his testimony is rejected.

This field involves extensive detail and has generated a substantial body of scholarship known as the science of narrator criticism and accreditation. However, a detailed discussion of this discipline falls outside the scope of the present work.

This is the method of the Muslims in dealing with the Islamic traditions and narrations in summary, and there are many details in the specialized books on this matter. The scholars of Sunni Muslims have also collected the authentic narrations in books and labeled them as correct, such as "Sahih al-Bukhari" and "Sahih Muslim", and considered them as authentic as the Quran. However, the Shia Muslims only regard the Quran as fully authentic, and everything else must be verified.

There is no doubt that a researcher must study authentic hadiths and reports concerning the life of Muhammad in order to write his biography. The scholar Jafar Murtada al-Amili devoted more than twenty years to accomplishing this task. He produced a comprehensive work on the

biography of Muhammad based on nearly 1,700 sources. His method involved narrating the various traditions in the Meccan and Medinan periods in chronological order of events with great detail, then analyzing them from various aspects using the criteria of hadith verification, then relating them to the Quran to distinguish between the authentic and weak traditions. Although the author sometimes tended to analyze the historical data with theological beliefs, he generally tried to present a scientific work based on research methods.[33] His book "The Authentic Account of the Biography of the Greatest Prophet" gained significant attention from academic circles, scholars and universities, and was awarded the book of the year by the Islamic Republic of Iran.

The sources of this book focused on the work "The Authentic Account of the Biography of the Greatest Prophet", which is the basis for this biography. It is widely regarded as one of the best resources on the subject, but its explanations are often lengthy and include unnecessary details. As a result, it was necessary to condense and refine certain sections for this biography.

PART II

THE STORY OF MUHAMMAD

ARABIA

Arabia is a geographical region in southwest Asia, located between Asia and Africa. It is surrounded by the Red Sea to the west, the Persian Gulf to the northeast, the Indian Ocean to the southeast and land borders to the north.[34]

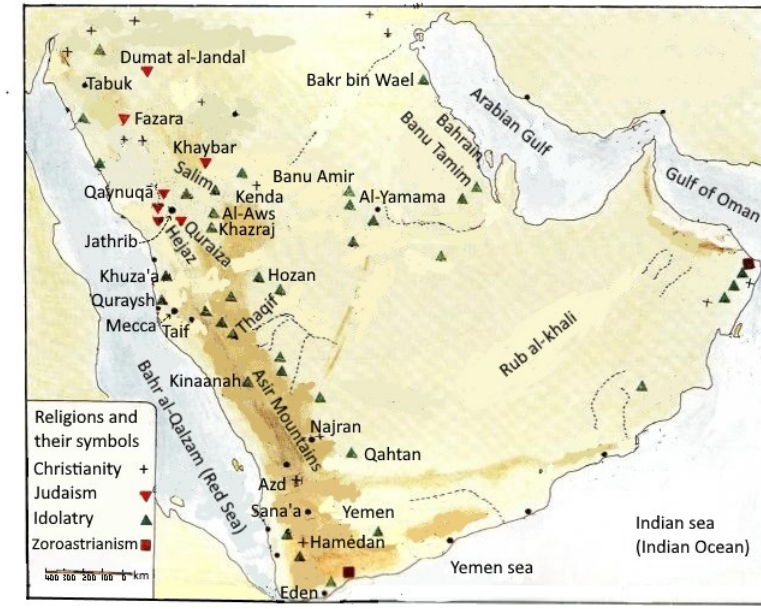

Figure 2: The Arabian Peninsula at the time of the emergence of Islam.

The Arabian Peninsula consisted mostly of barren desert with some mountains, valleys, and barren plains unsuitable for agriculture and labor. Rainfall was sporadic in isolated areas and there was not a single river.[35] The inhabitants therefore relied on groundwater and the isolated oases that were present in the region. While temperatures can rise as high as 54°C (129°F), is does not faster stability and organized living. As a result, most of its inhabitants have been nomadic Bedouins, who travel from one place to another. There was no dominant state and no responsible government. Although Arabia was surrounded by the Persian Empire to the east and the Roman Empire to the north, the precarious geographical position of the region discouraged both empires from attempting to attack or conquer the peninsula.

As a result of these harsh geographical conditions and the lack of human

and religious deterrence, people resorted to robbing each other to make a living. This spread fanatical tribalism, poverty, hunger, and misunderstanding. They took pride in their raids and attacks on others. They sought victory for their tribe, whether they were right or wrong. They used to kill their children, especially girls, partly out of fear of raids and slavery and partly out of extreme poverty.[36]

They mistreated women and treated them as mere possessions, similar to the animals they owned.[37] On the whole, their cultural level was rather low, with the exception of a few city dwellers who could read and write and who occupied themselves with books in Mecca. They had knowledge of foreign language books and these included "the Hanifs" who knew some foreign languages. They had access to the books of the Jews and Christians as well as other books.[38]

Pre-Islamic occupations included carpentry, blacksmithing, weaving, sewing, goldsmithing, tanning, construction and similar trades, which were mainly practiced by city dwellers. The Bedouin, on the other hand, refused to practice these trades and regarded those who practiced them with contempt and disdain; for in their understanding, these were menial trades, made for slaves, and not appropriate for free people.[39]

They avoided manual labor and agricultural work, and saw pride and self-respect in the exercise of power and control. This lifestyle led them to feel that they had to live freely and without restrictions, to be brave and loyal, and to honor guests in order to survive and coexist with the other tribes in the region.

The period before Islam was referred to as the Age of Ignorance. "Jahiliya" is a new term that emerged with the advent of Islam. The word "Jahiliya" means stupidity, ignorance, arrogance, recklessness, anger, disregard for divine laws and will, and other conditions that Islam condemns.[40] And it is not necessary for this person to be illiterate, meaning that they have no knowledge and cannot read or write.[41] The term "Jahiliya" was used to designate the period before Islam to distinguish it from the state in which the Arabs lived after the advent of the Message, just as it is customary for us and other nations to use new names for existing eras. [42] The term 'Jahiliya' appears in the Quran in the Medinan suras, not in the Meccan suras, that is, in the suras revealed in Medina and not in Mecca. This indicates that their appearance occurred after the Hijrah of Muhammad to Yathrib, and that their use in this meaning began after the Hijrah since then, Muslims have continued to use this term.[43]

The actions and behaviors of the pre-Islamic Arabs were largely unrestricted and open, which was clearly reflected in their poetry. They sang

of wine, hunting, games and love, while on the other hand they boasted of revenge, conflict, theft and capture. Their motives for noble deeds were centered around honor and family loyalty. They seldom mentioned the gods, and rarely felt a need for them. A man relied entirely on himself – riding alone in the desert, with his sword as his protector in danger. No god stood by his side, and he prayed no prayer to protect his soul. His reckless drive might extend to self-sacrifice for family and tribe, but even such heroic acts were motivated solely by tribalism, not religious beliefs.[44]

Some of them might have a guilty conscience for actions that conflicted with their nature, and they might have religious feelings, especially in moments of weakness or when they sensed that the storm life is about to end. At those times, they regretted their misplaced efforts and empty commitments that seemed like a mirage. When we look at the verses of the poet Imru' al-Qais, who lived in the time of Jahiliya, we can understand his view of life and its temptations. We also learn the lessons he learned from his life experiences and the conviction he gained that death is the inevitable end. On this basis, he decided to set noble character traits as his goal. [45]

"*We rush toward an unknown goal and forget it while eating and drinking.*

We are sparrows, flies and worms, but braver than the puppies of wolves.

My roots reach to the depths of the earth; but this death robs me of my youth,

and of my soul it robs me and of my body, and soon it lays me in the dust.

I have driven my camel through every desert, vast and shimmering with mirage;

and I have ridden in the devouring throng, striving for the honors of greedy dangers,

and I have fought under every sky till I longed for homecoming instead of spoils.

But can I, after al-Harith's[1] *death and after the death of Hojr, the noble host,*

can I hope for a softer lot from the change of time that does not forget the hard mountains.

I know that I must soon be pierced by its claw and tooth,as happened to

my father and my grandfather, not to mention the one who was killed at al-Kilab[2]." [492]

---

[1] al-Harith ibn Amr: is his grandfather and Hojr ibn al-Harith ibn Amr is his father and they were kings, the owners of buildings with domes.

[2] al-Kilab: It is a place name where a battle took place. Therefore, one speaks of the first and second day of al-Kilab, the two well-known days. The "killed one" refers

MECCA

Mecca was one of the most famous cities on the Arabian Peninsula and had been inhabited since the time of the Prophet Abraham [46]. In the book "Geography" by the renowned Greek scholar Ptolemy, who lived in the second century AD, a city called "Macoraba" is mentioned.

Researchers are of the opinion that the city mentioned is Mecca. This indicates that it was already known among the Arabs in the second century AD and that it was a holy city visited by people from distant places. Thanks to its religious significance, its name reached the ears of this distant Greek geographer. [47] (See Figure 3).

Figure 3: Above is a map of the Arabian Peninsula from the book "Geography" by Ptolemy, who lived in the second century AD. Below is an enlarged representation of the image, showing the names "Macoraba" and "Iathrippa", which denote the cities of Mecca and Yathrib.

---

to his uncle Sharhabil ibn Amr.

THE KAABA

In the midst of the Arabs in Mecca, stands the Kaaba[1] where idols were worshiped and to which numerous tribes made pilgrimage to trade and pray. Each tribe and family had its own idol and unique way of worshiping idols. Their motives for worshiping these idols were often emotional, far removed from the methods of rational and logical justification. The Arabs' connection with their idols stemmed from their association with the history of their fathers or grandfathers.[48] Other nations looked at the Kaaba with envy because the tribes made pilgrimages to it and sanctified it. Out of this envy, they built their own versions of the Kaaba in their countries, hoping to redirect the pilgrims to their cities. Examples of this are the Kaaba of Najran, the Kaaba of Yemen, and the Kaaba of al-Rabe in Taif. [49]

Figure 4: An imaginary depiction of Mecca at the time of the emergence of Islam. Note the idols on and around the Kaaba.

---

[1] The Kaaba: is a cuboid building in the courtyard of the Holy Mosque in Mecca and forms as "House of God".

THE RELIGIONS ON THE ARABIAN PENINSULA BEFORE ISLAM

The study of archaeological texts has shown that the religion of pre-Islamic peoples was based on worshiping the heavenly bodies and approaching them through prayers to fulfill their needs. The Arabs before Islam worshiped celestial bodies such as planets, sun, and moon, with the sun being called "God" as a mark of honor.[50] The name of the god "Wadd" was found, a well-known god of the Thamudites mentioned in their scriptures. The Arabs symbolized him with the image of a bull's head, and his worship spread throughout the Arabian Peninsula and persisted until the advent of Islam.

Figure 5 (left): Some statues of gods before Islam, found in Yemen [0].

Figure 6 (right): al-Lat, the war goddess of the Arabs before Islam, is the figure in the middle of the stone carving, found in al-Hadhr. The two female figures surrounding her are most likely her daughters al-Uzza and Manat.

The name "al-Uzza" was found in the form "Han-Uzzā" in writings found in the city of al-Ula in Hejaz. al-Uzza is one of the gods whose worship continued until Islam. The word "Rahmanan", meaning "the Merciful", was found in a Jewish text dating back to the time before Christ. It reads:

> "*Blessed be the name of the Merciful in heaven, and Israel and their God, the Lord of the Jews, who helped his servant Sharm.*"[51]

Some researchers have suggested that the South Arabian Arabs adopted this term and their concept of God from Judaism, and that the idea of monotheism among the south Arabian Arabs emerged due to Jewish influence, which spread to Yemen.

However, there are also researchers who disagree. They argue that the opening of the text with the mention of the Merciful, followed by the reference to the God of the Jews, and the appearance of the term "Rahmanan Baal Saman", meaning "the Merciful, the Lord of Heaven", in another inscription dated to 459 CE,[52] as well as the appearance of the word "the Merciful" in another text dated to 468 CE, in which the author thanks him for helping to build his house,[53] and the worship of the Merciful One in other South Arabian Arabic texts and in texts found in the upper parts of Hejaz, far from the presence of the Jews,[54] all these reasons contradict the opinion of those who say that the doctrine of the Merciful One is a doctrine adopted from the Jews. [55] The people of Mecca were aware of the Merciful One, and there is no doubt that they used the term as a reference to God.[56]

The worship of 'al-Lat' is documented in the South Arabian Arabic inscriptions, but was more prominent in North Arabia and Hejaz and its worship extended to Levant.[57] It is said that a priest named Amr ibn Luhay was the first to bring the idols from Levant and introduce them to Mecca, after which people learned to worship them.[58] Many archaeological inscriptions refer to the worship of other gods such as "Ya'uq" and others, which I will not delve into in this book.

Islamic tradition also mentions the god before Islam; there are also references to it in the Quran:

> ﴿*Among His signs are night and day, and the sun and the moon. Do not prostrate to the sun, nor to the moon, but prostrate to Allah who created them, if it is Him that you worship*﴾ [59]

and it is also mentioned:

> ﴿*So have you considered al-Lat and al-Uzza? And Manat, the third - the other one?*﴾ [60],

and in another verse:

> ﴿*And they said: 'Do not abandon your gods; do not abandon Wadd, nor Suwa, nor Yaghuth,Yauq and Nasra.'*﴾ [61]

The Quran addresses those who worship idols and not God, sometimes as disbelievers and sometimes as idolaters or polytheists. This is because they claimed that these idols were gods that brought them closer to God.

HANIFS

There were also individuals who followed the Hanifite religion known as Hanifs. They were a group that mocked the worship of idols and rebelled against them and the prevailing moral norms of the time. They called for far-reaching reforms in life and fought against the many social ills that were prevalent at the time. Their criticism of idol worship and vices such as drinking wine, murder and injustice led them to raise their voices, as reformists do in any era calling for reform. This reform movement was met with opposition from the conservatives, the powerful and the followers of idols, as is the case with any reform movement.

It is possible that some of them leaned toward Christianity, but they were neither Jews nor Christians, but followers of a monotheistic religion called Hanifism, which dates back to the time of the prophet Abraham.[62]

Some Orientalists have regarded the Hanifs as a sect of Christianity - that is, those bearing a Christian culture - and considered them to be Arab Christians who adapted Christianity slightly and added some teachings from other sources. They based this on the fact that some of them converted to Christianity and on certain pre-Islamic poems, from which they concluded that the people meant were a sect of Christianity. [63]

However, the Quran makes it explicitly clear that the Hanifs were neither Jews nor Christians, but followed Abraham in their faith:

> *{They say, 'Be Jews or Christians, and you will be rightly guided.' Say [Prophet], 'Rather, [we follow] the religion of Abraham, a Hanif, and he was not one of the polytheists.}* [64]

Most of the Hanifs were travelers who roamed the lands in search of knowledge and to escape the pagan reality. They learned to read and write and became scholars and sages. An example of the Hanifs is Quss ibn Sa'idah al-Iyadi, who was one of the wise figures and followers of Hanifism and gave sermons exhorting the people in the market of Okaz in Mecca.[65] Zaid ibn Amr ibn Abd al-Uzza was a Qurayshite from the tribe of Uday who disliked the worship of his people. He criticized and mocked them and joined neither Judaism nor Christianity. He abandoned the religion of his people, withdrew from the idols and refused to eat anything sacrificed for the idols or perform other pagan rituals.[66]

TRIBE OF QURAYSH

Among the most famous tribes in Mecca was the tribe of Quraysh. The Quraysh consisted of families descended from the Prophet Ismail who

gathered and settled around the Kaaba. The most notable branch of the Quraysh was the tribe of Banu Hashim. The Hashimites distinguished themselves by honor and high status because they were the leaders of Mecca and guardians of the Kaaba [67] and were followers of Hanifism. They made pilgrimage to the Holy House and honored it by saying, "It is the house of our Lord. "[68]

Among the most significant sons of Banu Hashim was Abdul Muttalib, one of the most prominent leaders of Mecca. He had several children, including al-Abbas, Abu Talib, Hamza and Abdullah (see the figure).

BIRTH OF MUHAMMAD BIN ABDULLAH

In 570-571 AD, Abraha ibn al-Ashram, the ruler of Yemen, led a military campaign against Mecca, bringing an army—led by an elephant at the forefront—with the aim of destroying the Kaaba. His aim was to change the caravan route from Mecca to Yemen and thus stimulate trade in Yemen. However, his campaign failed after God sent birds to attack his army, pelting them with stones and destroying them.[69]

Inscriptions have been found documenting some of Abraha's campaigns, the last of which was in 558 AD.[70] However, his campaign against Mecca is believed to be undated and he died shortly after.[71] Due to the significance of this event, the Arabs dated their events and births from this year and called it the Year of the Elephant. In this year, the Jews awaited the birth of the prophesied prophet and looked for him in the families of the children of Israel, believing that he would come from them and to them and that he would favor them and give them preference over other people both socially and materially and morally.

From the second century AD, Jews gradually settled in the city of Yathrib, Dumat al-Jandal, Khaybar and other neighboring areas. Some of them searched for the promised prophet who, according to their holy books and oral traditions, was foretold to appear in the Arabian peninsula[72]. Some of them learned the Arabic language and had close ties with the Quraysh. The Arabs respected them, saw them as scholars and sought their advice on questions about history and predictions about the future.

The Christians did not reach the heart of the Arabian Peninsula, but lived on its fringes in places like al-Hira and the lands of Levant. Some Arab tribes professed Christianity, but without strongly adhering to their religious rites (see Figure 2).[73]

Most Arabs at that time were illiterate, studying no books and knowing neither the teachings of the prophets nor concepts such as heaven, hell, the resurrection, or the Last Judgment, except a little of what they were told by those who practiced the Hanifite faith or what they heard from the Jews. However, this knowledge was not deeply rooted in their hearts or minds and had no significant influence on their daily lives.

Among what the Arabs heard from the scholars and what was handed down to them was the prophecy that a prophet would appear in the Arabian

Peninsula.[74] When the Jews experienced something they did not like from the Arabs, they said that the time of a prophet now sent was near. They would follow him and cooperate with him to destroy the Arabs as Aad and Iram[1] were annihilated.[75]

Among those born in the year of the elephant [76] on the seventeenth day of Rabi' al-Awwal [77] in the valley of Abi Talib was a child of Abdullah bin Abdul Muttalib, named Muhammad. He was born a half-orphan, as his father Abdullah died before Muhammad was born.[78] His grandfather Abdul Muttalib then took over the care of Muhammad.

After Muhammad's birth, his mother, Amina bint Wahb, nursed him for several days. It was the custom of the people of Mecca that when the newborn child had completed seven days, they would look for a wet nurse to breastfeed it. When Abd al-Muttalib sought a wet nurse for Muhammad, the women argued over breastfeeding him. Ultimately Abdul Muttalib selected Halima al-Sadia as his wet nurse.[79]

Figure 7: An imaginary depiction of a family from Mecca celebrating the birth of their new child.

[1] The Banu Aad were an extinct Arab tribal people. God sent them a prophet named Hud to guide them on the right path, as they worshiped idols after Noah's flood. However, they denied what he brought them, and so a severe storm punishment from God came upon them, from which no one was saved. And Iram is the name of their tribe or their city.

The Jews did not succeed in finding the newborn they were looking for among the families of the children of Israel. They feared that it might have been born in an Arab family, so they sent someone to look for it in Arab families.

It was customary for the nobles of Mecca to send their sons to the desert, as they believed that their sons would grow up with healthier bodies, eloquent tongues and clearer minds. But the child Muhammad needed none of this, as he belonged to the Banu Hashim, who spoke the most fluent Arabic dialect and had a stronger foundation of faith than the Banu Saad, Amina's tribe. It would therefore be better for him to stay with the Banu Hashim. Nevertheless, the child Muhammad was sent with Halima al-Sadia to the village of Banu Saad in Taif to live there.[80]

It may seem that Abdul Muttalib sent his grandson to this rural region so that he would grow up to be an eloquent person in a calmer and purer atmosphere, and this is exactly what Abdul Muttalib wanted people to believe. The truth, however, is that he sent Muhammad to the village of Banu Saad for security reasons, to protect him from assassination attempts and to keep him away from Mecca and the eyes of the onlookers, especially the Jews who had been waiting for the birth of this expected child for a long time. The Jews recognized that the characteristics of the promised prophet did not appear in a child from among the children of Israel, but in an Arab family from the descendants of the Prophet Ishmael. They feared that their religion would be endangered by the emergence of a new religion in the region that would compete with them and threaten their existence. Therefore, they planned to kill him.[81]

Amina's separation from her son was not easy, especially after losing her husband Abdullah not too long ago, but the gravity of the situation forced her to agree to Abdul Muttalib's decision to save Muhammad's life.

Muhammad grew up in Banu Saad in the house of Halima al-Sadia, and his presence in Banu Saad was a source of blessing and good for her, as the drought and famine were over. Their sheep became healthy and fat and she and their children enjoyed a contented and tranquil life after a life of poverty and hardship.[82]

Muhammad returned then to his mother at the age of five, but the joy of their reunion was short-lived, as he lost her at the age of six. It was the divine will that Muhammad lost his parents when he was still a small child.[78] His grandfather Abdul Muttalib took care of him, where he became like the father he lost. His grandfather taught him values and morals, and took care of him well. He would not eat food unless he was present, and firmly believed that Muhammad was a blessed child destined for greatness. The signs and indications he saw from Muhammad cemented this belief in Abd

al-Muttalib's heart and gave Muhammad a special place with him. [83]

When Muhammad was eight years old, his grandfather Abd al-Muttalib died shortly after choosing his uncle Abu Talib to support him, manage his affairs and take care of him.[84]

THE EVENT OF THE RAIN PRAYER

When we look at the event of the prayer for rain, we can see how deeply the Banu Hashim believed in the child Muhammad and regarded him as a blessed child. When the rains of Mecca were withheld and an extreme drought gripped them, they turned to their idols to ask for rain. Some of them said:

"*Seek help from al-Lat and al-Uzza,*"

and others said:

"*Seek help from Manat.*"

Then one of them, who had a wise opinion, said:

"*Why do you seek help from these idols while among you are still the descendants of Ibrahim and the descendants of Ishmael?*"

They asked:

"*Do you mean Abu Talib?*"

He replied:

"*Yes.*"

So, they gathered and went to Abu Talib's House. When Abu Talib came out, he was accompanied by a young boy named Muhammad, who shone like a sun on a dark, clouded day. Around Muhammad were other small children. Abu Talib brought Muhammad close to the Kaaba and pressed his back against it, and the boy raised his finger to the sky, pleading for mercy. The sky was initially clear, but soon clouds gathered from all directions, and it began to rain heavily. The valley and its inhabitants, both in the city and the desert, were blessed with much-needed rain[1].[85]

Abu Talib was neither the eldest son of Abd al-Muttalib nor the wealthiest. Yet he loved and cared for Muhammad the most. Being Abdullah's brother on both father's and mother's side, he was uniquely close to Muhammad. After his grandfather's passing, he became Muhammad's best guardian and greatest supporter in Mecca throughout his life. [86].

---

[1] In this context, Abu Talib reminded the Quraysh of his blessing over them in his childhood when they conspired against Muhammad, saying: '*And a white one, whose face brings the clouds to rain...*'

ADOLESCENCE AND EARLY ADULTHOOD OF MUHAMMAD

When Muhammad entered adolescence, he traveled to Syria for the first time with his uncle Abu Talib on a trading trip. When they arrived in the city of Bosra, they met the monk Buhaira. He spoke to Muhammad and asked him questions about his sleep, his appearance and his affairs. Muhammad answered him, and it turned out that Buhaira already knew these qualities that were mentioned about him in the books. The monk realized that he was a blessed child and had characteristics of the last prophet. After Buhaira finished, he turned to Abu Talib and asked:

"*Who is responsible for this boy?*"

Abu Talib replied:

"*He is my son.*"

Buhaira said:

"*He is not your son, since his father should not be alive.*"

Abu Talib said:

"*He is my nephew.*"

Buhaira said:

"*What happened to his father?*"

Abu Talib replied:

"*His father died when his mother was pregnant with him.*"

Buhaira said:

"*You have told the truth. Take your nephew back to his country and beware of the Jews. By Allah, if they see him and learn what I know about him, they will harm him. Your nephew has a great matter before him. Hurry and take him to his homeland.*"

Abu Talib then brought Muhammad back to Mecca. [87]

THE FIJAR WAR

When Muhammad reached the age of fifteen to twenty, a war broke out between the tribe of Qais on one side and the tribes of Quraysh and Kinanah on the other. The war between these tribes flared up repeatedly and then calmed down again.[88] This war lasted almost four years and was called Fijar War[1] because it took place during the holy months when the Arabs forbid fighting so that they could establish their markets for profit and trade. Muhammad witnessed the brutal war, but did not take part in it, ensuring that the sanctity of the holy months was not compromised.[89] Abu

[1] Fijar war means the war of the shameless men.

Talib prevented anyone from the tribe of Banu Hashim from taking part in this war by preventing al-Zubair ibn Abd al-Muttalib from doing so. He said about the war:

> "*This is injustice and aggression, a destruction of family ties and a desecration of the holy month. I will not take part in it, and no one from my family will.*" [82]

THE FUDUL ALLIANCE

When the Fijar War was over in 589 AD, al- Zubair ibn Abd al-Muttalib called for the formation of the Fudul alliance and organized a meeting in the house of Abdullah ibn Jud'an. They dipped their hands in the water of Zamzam [1] and perfumed themselves. They allied themselves and pledged to support the oppressed, share food and stop evil, and those who participated in al-Fudul alliance were Banu Hashim, Banu Abd al-Muttalib, Banu Asad bin Abd al-Uzzi, Banu Zahra bin Kilab and Banu Taym bin Mura.[90] Muhammad bin Abdullah participated in this alliance when he was twenty years old.

> "*I witnessed an alliance in the house of Abdullah bin Jud'an, which I loved more than a herd of red camels*[2]*. If I were invited again now in the time of Islam, to join it, I would definitely do so.*" he said.

The al-Fudul alliance is considered the most honorable alliance among the Arabs, which is in accordance with the principles and laws of Islam and is in line with common sense. [91]

MUHAMMAD'S MARRIAGE TO KHADIJA

Muhammad began working in trade and met Lady Khadija, who was also active in commerce and led trade caravans to Syria. Khadija was considered one of the most respected women of Quraysh and was the wealthiest and most beautiful of them all. She was referred to as the "Lady of Quraysh"[92]. Abu Talib encouraged Muhammad ibn Abdullah to trade and do business with her wealth. At the age of twenty-five, he traveled to Syria again to trade.[93] Lady Khadija heard of Muhammad's honesty, dedication to work, and high moral character, so she expressed a desire to

---

[1] Zamzam Well: is a well in Mecca that opened thousands of years ago when Abraham's son, Ishmael, was left in the desert with his mother Hajar.

[2] Red Camels: is an old Arab metaphor for valuable things and wealth.

marry him. [94]

Abu Talib and a group of the Quraysh then went to her guardian to propose to her. Her guardian was her uncle, as her father had previously been killed in the Fijar War. [95] When they arrived, Abu Talib said:

> "*Praise be to the Lord of this house, who created us from the lineage of Abraham and the descendants of Ishmael and provided us with a secure sanctuary. He has made us rulers over people and blessed us in the land in which we find ourselves. Moreover, my nephew - meaning Muhammad - is superior to any man in Quraysh. He is also morally unsurpassed. Even if he has little money, which is a fleeting shadow anyway, he can provide well for his family. And he has a desire for Khadija, which is why we have come to you to propose to her with her consent. The dowry is on me. And he, by the lord of this house, has great fortune, a widespread religion and a meaningful opinion.*" [96]

THE LIFE OF MUHAMMAD WITH KHADIJA

Khadija married at the age of twenty-eight.[97] She was the best example of a free, honorable woman who has no interest in money and fame. Therefore, she refused to marry wealthy and prominent men of Quraysh, who frequently requested her hand. Instead, Khadija offered herself to a poor man who had no wealth, valuing only his noble character, generous nature, and virtuous qualities – qualities unmatched among the young men of Quraysh.[98] When Muhammad married her, the women of Quraysh became angry with her. They distanced themselves from her and said:

> "*The nobles and prominent men of Quraysh proposed to you, but you did not marry any of them. Now you have married Muhammad, an orphan of Abu Talib who has no money.*" [99]

Khadija was not the only one who admired the morals and qualities of Muhammad, rather he was known in Mecca for his honesty, trustworthiness, intellect and wisdom, making him a true role model for the goodness of morality in pre-Islamic society. [100]

Khadija provided her husband with every comfort and Muhammad felt happy and comfortable with her. He had a righteous wife, a home to live in and enough money for both of them. He was a contented man who did not seek the pleasures of the world and had no desire for luxury. However, one event clouded his happiness and affected him and Khadija greatly: the death of their first-born son al-Qasim and then the death of their other son Abdullah. They were the first two children the Prophet had by Khadija. Given the importance of children in Arab culture, we can imagine the

extent of Muhammad and Khadija's grief over these events and their dismay. [101]

After his marriage, Muhammad withdrew to reflect on the creation of the heavens and the earth, on the Creator and on the conditions of his people. This introspection prevailed and prompted him to withdraw from people and to distance himself from them outside Mecca in order to devote himself entirely to reflection in this solitude, far from disturbances and harassment. This solitude became very dear to him. So he withdrew to the cave, as his grandfather Abd al-Muttalib had done before him. [102]

Even before his prophecy, Muhammad felt that he had a message and a duty to his people and that he had a different opinion from his people on many matters. The older he grew, the stronger this feeling and his conviction of this message and the need to guide and advise his people became. This feeling drove him to withdraw and isolate himself from the people, to turn away from the worship of idols and not to take part in his people's celebrations of their festivals, as they were associated with paganism. [103]

BIRTH OF ALI BIN ABI TALIB

On the thirteenth day of Rajab, twenty-three years before the Hijrah, the son of Abu Talib, the uncle of Muhammad bin Abdullah, was born in the hollow of the Kaaba, and he was named Ali. His birth was a remarkable event, as no one had ever been born in this sacred place of worship before. Muhammad bin Abdullah rejoiced over this child, looked optimistically at this year and regarded it as a year of good and blessing. [104]

Not long after, Muhammad said to his uncle Abu Talib:

> "*I want you to give me one of your children to help and support me. I thank you in advance.*"

Abu Talib replied:

> "*Take whoever you want.*"

So, Ali ibn Abi Talib was brought to Muhammad as a small child, where he grew up in his house and was looked after by him. Abu Talib's wife Fatima bint Asad looked after Muhammad like a mother and Khadija bint Khuwaylid was also like a mother to Ali. Ali grew up in Muhammad's house and was cared for and educated by him. This gave him an honor that no one else attained. He was inspired by his teacher in the fields of morality, spiritual and intellectual education. [105]

THE RENOVATION OF THE KAABA

In the eighteenth year before the Hijrah, the Quraysh began renovating the Kaaba, an event of great importance to the people of Mecca. Therefore, all the tribes of Mecca took part in the construction in order to gain the honor of participation and boast about it among the Arabs. When the construction reached the site of the Black Stone[1] , disputes arose. Each tribe wanted the honor of placing it in its place. They had almost come to fighting with each other when the Banu of Abd al-Dar and the Banu Uday came with a vessel containing blood. They dipped their hands into it, together with the Banu Sahm and the Banu Makhzum, and swore a pact in which they pledged themselves to death. They called this pact "Liqat al-Dam" (The Blood Covenant).

Abu Umayyah bin al-Mughirah, one of the nobles of Quraysh, suggested that they resolve the dispute by appointing the first person to come to them through the Gate of Peace as arbitrator. Muhammad was the first to come to them. When they saw him, they said:

> "*This is the honest and trustworthy one, we are satisfied. This is Muhammad.*"

When they told him about the matter, he asked for a piece of clothing and spread it out. He then took the black stone, placed it on top and said:

> "*Each tribe should take one side of the garment, and together you will lift it.*"

So they carried the black stone on the cloth together and took it to the Kaaba. When they were near the Kaaba, the Prophet took the black stone with his hands and put it back in its place. This wise solution satisfied everyone, and the dispute was resolved peacefully.

What has been said so far indicates that the people of Mecca continued to act according to tribal logic even in their cooperation in building the Kaaba and placing the sacred stone in its place, which is the holiest of their sanctuaries and the symbol of their honor, glory and dignity. The "blood covenant" pact made when it came to who would lift the stone into place can be seen as the culmination of this issue, which is rejected by common sense. [106]

---

[1] Black Stone: a cult stone at the Kaaba in Mecca.

MUHAMMAD BEFORE ISLAM

In his youth, Muhammad was drawn out into the desert, climbing mountains to contemplate creation and ponder the wisdom of existence. He prayed to God and purified his soul in the Hanifite way. Every year, he would retreat for a month to a cave in Mount Hira, about five kilometers from Mecca. In this solitude, far from people he prayed continuously, talking to God day and night.[107] He thought about the state of his people, their situation, their closeness to the idols, about the universe and life, the fate of man and death and what comes after death.

Figure 8: An imaginary depiction of Muhammad contemplating in the desert.

He pondered all these things that revolve the head of a thoughtful person in this life, and directed him to ponder them and to keep him from pondering the pleasures of life that man usually falls in love with at this age. But Muhammad did not give in and did not weaken, but thought more and more about the state of the world the older he got.

The accounts of his seclusion in the cave, his seclusion from people and his refusal to spend his time in the company of his peers and spend his time on trivialities and games, as people commonly did at that time and in any society where there is leisure, are evidence of this phase that Muhammad went through. It was a phase in which he was confused and thoughtful, trying to reach something that would convince and reassure him, that would solve all these questions and thoughts that had accumulated in his mind and were troubling him.

The best way to describe this restless phase of reflection and contemplation that Muhammad went through is the apt and concise description in Surah Ad-Duha:

﴿*And he found you astray and guided [you] rightly.*﴾

It was a deep restlessness that had gripped the Prophet's heart before

the revelation, a restlessness that caused him to lie awake at night, especially toward the end, thinking about these problems and the conditions of his people and their situation. He was not satisfied with these conditions, he saw them as misleading, ignorant and foolish and felt that he had to draw his people's attention to them and show them their depravity.

But how and by what means? What are the ways to reform and their causes, and what methods are necessary to raise the level of the people from ignorance and misguidance to guidance and the straight path? [108]

608 - 609 AD

THE THIRTEENTH YEAR BEFORE THE HIJRAH

THE BEGINNING OF PROPHET'S MISSION

On the twenty-seventh day of the month of Rajab, forty years after the Year of the Elephant, in the thirteenth year before the Hijrah, while Muhammad was in the cave of Hira in worship, the angel Gabriel appeared to him for the first time and spoke to him. Muhammad had previously heard a voice without seeing the person. Gabriel announced to him the good news that he had been chosen as the prophet of this community and that the first verses of the Quran had been revealed to him by Allah.[109]

Figure 9: An imaginary depiction of Muhammad praying in the cave.

The first verses were:

> *In the name of Allah, the All-Merciful, the Compassionate* ﴿*Read in the Name of your Lord who created; created man from a clinging mass. Read, and your Lord is the most generous, who taught by the pen, taught man what he did not know.*﴾ [110]

This was the first thing that descended upon the heart of Muhammad, and it commanded him to begin by reading the name of Allah and saying "In the name of Allah" at the beginning of his reading of each surah. Read in the name of your Lord, who created life and ensures its order. He created man as a favor, and the beginning of his creation was from a "al-Alaqah" (a lump of blood)[1] clinging to the wall of the womb. Then it began to develop and complete itself until human came into existence and ascended to become a man. So read, Muhammad, for by the generosity of Allah, who is the Most Generous of the Generous, He has bestowed upon you this gift

---

[1] "al-Alaqah" is referred to in embryology as "blastocyst". It is the fertilized egg cell that is surrounded by a shell and has arisen through fertilization with a sperm cell.

and made you a reader. This is a great mercy, for it is He who has taught man to write with the pen. Through the pen, civilizations, knowledge, ideas, and libraries are recorded. It transmits what narrators and historians cannot, preserving human heritage from destruction and passing it on from generation to generation. Man knows nothing, but Allah has given him hearing, sight and hearts through which he acquires knowledge, and thus he became a scholar after his ignorance.

The Prophet Muhammad received the words of his Lord with a calm heart, without terror or fear, knowing that what was revealed to him came from God. The revelation is the word of God that was sent down to Muhammad, and it is the Quran that Muhammad learned from Gabriel. Thus it is considered the book of God. Similary, the Jews believe that revelation is the word of Jehovah revealed to his prophets, and their scriptures are the books of Jehovah. [111]

Figure 10: The Cave of Hira. This is the cave where Muhammad retreated before his call and the revelation of the Quran through the angel Gabriel. The Cave of Hira is located east of Mecca on the mountain of An-Nur, at an altitude of 634 meters. (The image has been digitally edited.)

THE FIRST MUSLIMS

After this experience, Prophet Muhammad returned to his family filled with joy and the certainty that he had seen something great.[112] When he came to Khadija, he said:

> "*Do you remember what I told you. that I saw Gabriel in a dream. Today Gabriel showed himself to me. God sent him to me.*"

Muhammad told her what had been brought to him on God's behalf. He was satisfied with the task that had been entrusted to him, satisfied with what God had honored him with and made him a prophet of this nation.[113] Khadija and Ali ibn Abi Talib believed in his prophethood and became Muslims. Ali was ten or twelve years old at the time, and they were the first people to believe in him. [114]

Muhammad was known among his people, his clan and his peers for his morality, straightforwardness and religiosity based on Hanifism. Everyone knew his religious inclinations, which he cultivated and developed through long periods of contemplation in the cave until, after many years of prayer and devotion to his Lord, he was chosen by his Lord to carry His religion, just as He had chosen Moses and Jesus before him to carry the messages of heaven. What Muhammad brought was a great change for mankind, after the revelation had been interrupted for more than 500 years, he brought the good news to the people and called them to believe in and submit to their Lord, Allah. A part of them already believed in Him, prayed to Him and approached Him in their prayers. He also brought a warning to the other part of the people who worshiped gods other than Allah. He called on them all to submit to the new faith, Islam, and to recognize it. [115]

When the Prophet was called, he was not yet called upon to proclaim the new religion to the general public. Instead, he initially presented this religion only in secret. Gradually, people began to accept Islam. Among the first to embrace Islam were: Zaid ibn Haritha, Khaled ibn Said ibn al-As, Saad ibn Abi Waqqas, Amr ibn Abasa, Utba ibn Ghazwan, Musab ibn Umair and al-Arqam ibn Abi al-Arqam. Jaafar ibn Abi Talib, Bilal, Khabbab ibn al-Aratt and al-Zubair bin al-Awam were also among the first Muslims. [116]

Ali bin Abi Talib was walking through the Sacred Mosque and saw a strange man lying on one side of the Sacred Mosque. He asked him his name. The man told him that he was Abu Dhar from the Ghaffar tribe, and Ali hosted him for three days. Abu Dhar asked him about the Prophet Muhammad, and Ali brought him secretly. There, Abu Dhar was ordered to follow him inconspicuously. He met the Prophet and embraced Islam.

He then went to the sons of his tribe to invite them to Islam, whereupon half of them embraced Islam. [117]

After the increase in the number of Muslims, the people of Mecca became aware of the Prophet Muhammad's call, his message and those who believed in him. Thus, some of the Quraysh began to monitor the Muslims and deliberately harm them, especially when they went out to pray among the mountains and valleys.

When the Prophet realized the seriousness of the situation, he feared that there would be clashes with the Quraysh. Therefore, he chose the house of al-Arqam as the center for his Islamic call, which is located on the hill of al-Saffa, so that his companions could meet with him privately and keep away from the Quraysh's view during their worship and rituals. This method was necessary at that time to preserve the future of the call, ensuring it would not be exposed to armed action that could destroy the Islamic movement in its infancy.

It was necessary to find a group of believers, from different tribes, who would carry and defend this doctrine. The said house was henceforth the center of his movement and activities. This phase lasted for three years until the number of Muslims reached forty men. At that point, the Prophet began to proclaim his message to all people, marking a new phase in the mission. This phase was the most difficult and dangerous time in Mecca. [118]

THE BEGINNING OF THE CALL

The verses continued to be revealed to the Prophet through divine revelation, and the Prophet informed those who believed in God's words so they could worship with them, until God sent His command to His Prophet, ﴿*And warn, [O Muhammad], your closest kindred.*﴾ [119] – urging him to call his family and relatives to Islam.

Prophet Muhammad called Ali bin Abi Talib and ordered him to prepare food and invite Banu Abdul Muttalib to talk to them and inform them of this call. Ali prepared a leg of lamp and a bowl of yogurt, then invited them to the gathering. They were forty men that day, among them were the Prophet's uncles: Abu Talib, Hamza, al-Abbas and Abu Lahab.

When the guests arrived, they began eating, and Ali recounted:

> "*The people ate until they were satisfied, and all I saw were their hands reaching over their plates. I swear by God, in whose hand my soul rests, I saw that each of them was very hungry and yet the food was enough for all of them.*"

The Prophet Muhammad said: "*Give the guests drinks.*" Ali brought them a bowl and they drank from it until they were no longer thirsty.

When Prophet Muhammad wanted to speak to them, his uncle Abu

Lahab said to him:

"*These are your uncles and cousins, so speak and leave those who have left the religion. and know that your people have no strength against the Arabs. And I have the right to take you. Hold fast to your fathers. And if you stick to what you are, it is easier for them than for the tribes of Quraysh to rise up against you and the Arabs to support them.*"[120]

Abu Lahab ended his speech with a sharp rebuke to the Prophet, saying, "*I have not seen anyone who came to his fathers with worse news than you.*"

The Prophet chose to remain silent, avoiding confrontation with his uncle, Abu Lahab. He refrained from engaging him in discussion, opting instead to delay his message for a more opportune moment. On the second day, the Prophet Muhammad ordered Ali bin Abi Talib to do what he had done the first time. After they had eaten and drunk, Prophet Muhammad said to them:

"*O Banu Abdul Muttalib, I am a warner to you from Allah, and I have brought you something that no one from the Arabs has brought before. If you obey me, you will be rightly guided, prosperous, and successful. Allah has commanded me to set this table for you, so I have done so, as Jesus, son of Mary, did for his people. Whoever of you will disbelieve after this, God will chastise him with a severe punishment, who has not punished any of the worlds. Fear God and listen to what I say to you, and know, O sons of Abd al-Mutalib, that God has not sent a prophet without appointing a brother, a trustee and an heir from his family. He has named me a trustee, as he did for the prophets before me, and he has instructed me to inform you and ask if you are interested in being my trustee. I invite you and reveal it to you so that you will not argue later, since I have appointed someone myself. You are my followers, the purest of my clan. Who among you will be the first to stand with me in brotherhood for God, support my mission, and become my brother, trustee, and successor?*"

The participants all held back from it but Ali said:

"*O Prophet of God, I will be your successor.*"

The Prophet then grabbed Ali by the back of the neck and said:

"*This is my brother, my successor and my confidant among you. So listen to him and obey him.*"

The people stood up laughing and said to Abu Talib:

"*He has ordered you to listen to your son and obey him.*"

Abu Lahab said to them:

"*Your son bewitched you long ago.*"

When Abu Talib saw Abu Lahab's attitude and how he tried to thwart the meeting and end it inconclusively, he turned to him and said:

"*O shame. I swear by God that we will support him and help him in this.*"

He turned to Muhammad and said:

> "*My nephew, if you want to call in the name of God, let us know so that we can help you with weapons.*"

Although Ali was very young, he was still great in his virtues and abilities, great in spirit and lofty in his soul and ambitions. The proof of this is that he was the one who responded to the Prophet Muhammad and was the one who wanted to support and help him in this matter.

The Prophet emerged from this gathering with a declared successor, Ali Ibn Abi Talib, along with a firm promise of support from Abu Talib, the elder of Mecca.[121]

THE SUFFERING OF THE PROPHET FOR THE CALL

After the Messenger of God warned his closest relatives and news of his prophethood spread in Mecca, the Quraysh grasped the gravity of the situation and its implications. They began to ridicule, harass, and accuse the Prophet in various ways. Allah revealed to him then the Quranic verse to command him to announce his call:

> ﴿*So proclaim aloud what you are commanded and turn away from the idolaters. We are sufficient for you (as protection) from the mockers*﴾ [122]

The Prophet fulfilled the command of God and revealed his call and urged all people to submit to their Lord and become Muslims. One of the converts was Abu Bakr bin Abi Quhafa, one of the important personalities in Mecca. [123]

The Prophet stood on a stone and declared:

> "*O Quraysh, O Arabs, I call upon you to testify that there is no god but Allah and that I am the Messenger of God. God has commanded you to discard your idols.*"

Their reaction was no different from that of their rulers. They mocked him and said that Muhammad bin Abdullah had gone mad. But they did not challenge him because of Abu Talib's position. [124]

"Then they planned to question him about what he claimed and discuss with him. Utbah ibn Rabia, Sheiba ibn Rabia, Abu Sufyan bin Harb, al-Nadr ibn al-Harith, al-Walid ibn al-Mughirah and Abu Jahl bin Hisham and other leaders of Quraysh met after sunset at the Kaaba. Some among them suggested and said:

> '*Send someone to speak with Muhammad – challenge him, debate him – so we can justify ourselves and avoid blame for whatever may come from this matter.*'

They then sent to him:

> '*The nobles of your people have gathered to speak to you, come to them*'.

The Messenger of Allah hurried to meet them, hoping they had reconsidered his message and had a fresh perspective. He was very concerned about them and loved their guidance and was sorry that they were so stubborn.

When he sat down with them, they said:

> '*O Muhammad, we have sent to you to speak with you. By Allah, we know of no man among the Arabs who has done to his people what you have done to yours. You have insulted the fathers, despised the religion, insulted the gods, ridiculed the dreams, and divided the community. There is no uglier thing than what you have done between us and you. If you seek money with this speech, we will collect from our money until you have more money than us. And if you seek honor from us with this, we will set you above us. And if you want to be king with it, we will make you king over us. And if what comes to you is an effect of demons, then perhaps it is worth the money we will spend on you to seek a physician for you so that we can cure you of it.*'

The Messenger of Allah responded:

> '*What you propose is not my mission. I have not come seeking wealth, status, or kingship over you. But Allah has sent me to you as a messenger and revealed to me a Book and appointed me to be a herald of good tidings and a warner to you. I have conveyed to you the messages of my Lord and advised you. If you accept what I have brought, it will be to your benefit in this world and the hereafter. But if you reject it, I will remain patient, awaiting Allah's judgment between us.*'

They said:

> '*O Muhammad, If you do not accept anything of what we have offered you, then you know that no one among the people is narrower in land or has less water or is harder in life than we are. So ask your Lord, who sent you with what he sent you, to remove from us these mountains that have constricted us, and to spread out our land, and make rivers burst forth in it like the rivers of Sham and Iraq. And send us from those who have gone from our fathers, and let Qusay ibn Kilab be among those whom He sends to us, for he was a true sheikh. So we ask them about what you say, whether it is true or false. If they affirm your message and you fulfill our request, we will believe you and acknowledge your status with Allah as His Messenger, as you claim.*'

He said to them:

'*I was not sent to you for this.*'

They said:

'*Then ask your Lord to send an angel with you to confirm your message and to shield us from you, and request that He grants you gardens, palaces, and treasures of gold and silver so that you may be enriched before our eyes. You walk in the markets as we do and seek a livelihood just as we do. Show us proof of your special status with your lord – if you truly are a Messenger.*'

The Messenger of Allah said to them:

'*I will not do that, and I am not the one who asks his Lord for it, and I have not been sent to you with it. But Allah has sent me as a herald of good tidings and a warner.*'

They said:

'*Then let the sky collapse upon us as a roof, as you claim that your Lord can do if He wills. We will not believe you unless you fulfill this.'*

The Messenger of Allah said to them:

'That is up to Allah. If He wants to do this to you, He will do it.'

They said:

'*O Muhammad, Didn't your Lord already know that we would sit with you and ask these questions? Why didn't He reveal to you beforehand what we would demand, along with His response if we rejected your message?* '

One of them said:

'*We will never believe you until you bring us God and the angels.*'

When they said this to Prophet Muhammad, he got up and left. Abdullah ibn Abi Umayyah ibn Mughirah, his cousin, also got up and followed him and said:

'*O Muhammad, your people offered you what they offered you, but you did not accept it from them. Then they asked you to do something for them so that they could recognize your position with God - as you say - and believe you and follow you. But you didn't do it. Then they asked you to do something for yourself so that they could recognize your merits over them and your position with God. But you did not do it. Then they asked you to bring them some of the things you threatened them with punishment for, but you didn't do it. By God, I will never believe you unless you ascend a ladder to heaven, while I watch. Then, bring down a written contract with four angels testifying that you are truly who you claim to be.*'

He turned away from Prophet, and Muhammad returned to his family, sorrowful over how his people had treated him after he invited them to the truth." [125]

They did not believe in what Prophet Muhammad brought because they wanted the miracles they demanded of him in order to believe in him. They also rejected the idea that God had sent them a man like themselves to call them without supernatural powers or accompanying angels. The Prophet could only tell them that he was unable to deliver what they requested and that he was only a messenger delivering the message from heaven.[126]

Uqbah bin Abi Muait, one of the prominent figures in Mecca, did not hesitate to harass the Prophet. When a group of Quraysh observed the Messenger of Allah praying and bowing for a long time, Abu Jahl - a leader of Quraysh said:

> "*Who among you goes to the entrails of a certain animal slaughtered at the bottom of Mecca, brings its filth and throws it on Muhammad.*"

Uqbah bin Abi Muait went and did just that while the Prophet was in prostration. The Prophet got up from his prayer in a pitiable state and told his uncle Abu Talib what had happened. Furious, Abu Talib unsheathed his sword and rallied a group of Banu Hashim. He went to the leaders of Quraysh who were sitting around the Kaaba. When they saw the anger in his eyes, they wanted to leave, but he called out to them threateningly:

Figure 11: An imaginary depiction of the polytheists watching Muhammad while praying.

"*By Allah, if a man stands up, I will strike him down with my sword.*"

They remained seated until he approached them. He then commanded his servant to cast the filth upon them in retaliation for their mistreatment of Muhammad. [127]

Even in his own home, the Prophet was not spared from the malice of Ibn Abi Muait and his companions, who hurled filth and slaughtered animal entrails onto his house. The Prophet described them as the worst of neighbors and patiently endured their mistreatment.[128]

It was also the custom of Uqbah bin Abi Muait to prepare a meal after a journey and invite the nobles of his people to join him. One day, when he returned from a journey, he went to invite them and came to a group in which the Prophet was. He invited the group, including the prophet, to his meal. The Messenger of Allah said:

"*I will not get up until you testify that there is no god but Allah and that I am the Messenger of Allah.*"

Uqbah did so, and the Prophet stood up with him.

Ubayy ibn Khalaf, one of the leaders of Quraysh and a close friend of Uqba, heard about this and said to him:

"*Did you say that, Uqbah?*"

He replied:

"*No, by Allah, but I was ashamed not to invite him, and if I invite him that he does not eat from my food, so I said something that I did not believe.*"

Ubayy told him:

"*I will not speak to you until you denounce him and spit in his face.*"

Shockingly, Uqbah went to Muhammad, did as instructed with brazen disrespect, and openly declared his apostasy from Islam. The Prophet calmly wiped the spit from his face, then turned to Uqbah and warned:

"*If I find you beyond the mountains of Mecca, I will strike you down.* "[129]

Allah says about him in the Quran that a day will come when this disbeliever will repent the most and regret his deviant position when he was given the opportunity to be on the side of truth. On that day, he will say, "If only I had taken the path of guidance with the Prophet." [130]

al-Nadr bin al-Harith, the cousin of the Prophet, followed a different method in fighting him because of his hostility toward Islam. He was one of Mecca's successful merchants and earned a lot of money on his travels. He met Jewish and Christian scholars, listened to the stories of the Romans and Persians and learned about religions and historical stories.

When the call of the Prophet Muhammad began, he denied it and began to make fun of him. Whenever the Messenger of God preached and recited God's words to the people, al-Nadr would follow him, narrating stories of

Rostam and Esfandiyar[1], as well as tales of the kings of Persia. Upon hearing the Prophet recite the Quran to the people, he mockingly said:

> "*We have heard it, if we wished, we could compose something similar. His words are merely tales of the ancients, copied from past texts, just as I have copied mine.*"[131]

He then asked the Prophet:

> "*Are you the one who claims that you will defeat the Quraysh shortly and that God has revealed this to you?*"
>
> "*Yes, and you are one of them,*" said the Prophet.[132]

On this occasion, the Quranic verse was revealed to rebuke al-Nadr and his like, asking, Have they not looked into the world of the Kingdom, the world of the heavens and the earth, with all its amazing precision and order? They were not created without reason, but for high aims and purposes. Then the verse points out to people that things are not as they imagine. Their lives are not eternal and opportunities pass like clouds. No one knows whether he will live until tomorrow or not, and if they do not believe in this Quran, with all the clear evidence it contains, then what book do they expect that is better than the Quran to believe in. [133]

When the Prophet stood on al-Saffa, he called out to the Quraysh. They gathered because of him, and he said to them:

> "*What if I were to tell you that knights will attack you in the valley of this mountain, would you believe me?*"

They said:

> "*Yes, you are trustworthy, and we have never heard a lie from you.*"

He said:

> "*I warn you of severe torment. O Banu Abd al-Muttalib, O Banu Abd Manaf...*"

He went on to enumerate all the tribes of Mecca and their branches, then he said:

> "*God has commanded me to warn you of His punishment and that I have no benefit for you in this world or a share in the Hereafter unless you say, 'there is no god but Allah*'"

Abu Lahab stood up and shouted at him:

> "*Get lost, that is why you have gathered the people!* "

Then the people left him and spoke about him. His people did not reject him personally but rather the unfamiliar concepts he preached – ideas they had never encountered before. He was regarded like the other prophets who were denied by their people. [135]

---

[1] Esfandiyar was a legendary Iranian hero. Rostam is the most famous legendary hero of Persian mythology from the "Book of Kings" (Shahname).

Allah was not silent about the disrespect to His Prophet on the part of the Prophet's uncle, Abu Lahab, and his wife Umm Jamil, who persecuted the Prophet in the ways and harmed him. Allah promised them loss in this world and fire in the Hereafter.[134]

When the verses were revealed that warned Abu Lahab and his wife, his one-eyed wife, Umm Jamil, came to the Prophet holding a large stone in her hand, crying out loudly in anger, saying:

> "*We reject the disgraced one (Mudhammam), we hate his religion, and we disobey his command.*"

The Prophet was in the mosque, and someone said to him:

> "*O Messenger of God, Umm Jamil is approaching, and we fear she might see you.*"

He replied:

> "*She will not see me.*"

She stood at the entrance of the mosque and said:

> "*I've heard that your companion has mocked me.*"

They said to her:

> "*No, by the Lord of this House, he has not mocked you.*"

So she turned away saying:

> "*Quraysh knows well that I am the daughter of its leader.*" [504]

611 - 612 AD

THE TENTH YEAR BEFORE THE HIJRAH

THE NIGHT JOURNEY[1]

In the month of Ramadan, in the tenth year before the migration, after the Prophet prayed at night in the Sacred Mosque,[136] the angels Gabriel, Michael, and Israfil brought an animal from Paradise called al-Buraq to the Messenger of God. al-Buraq is a horse-like creature that speaks, hears, and understands. God created it for His Messenger.

They told the Messenger of God that God would take him on a journey to show him the kingdom of heaven and earth. They placed him on al-Buraq; one angel held the bridle, another the stirrup, and the third helped him mount.[137] al-Buraq then shied away. Gabriel said to him:

"*Stay calm, O Buraq, for no one rides you more honorably for God than he.* "[138]

And it calmed down, finally flew off and lifted him up into the air. With him was Gabriel, who showed him the signs of heaven and earth.

Figure 12: The boundaries of the al-Aqsa Mosque.

During the Prophet's night journey, al-Buraq passed a caravan, it's camels startled by the rapid beating of Al Buraq's wings in the darkness.[139] They reached Mount Sinai and Bethlehem, until they eventually reached Jerusalem. There he entered the mosque, observed the prayer niche[2] of the prophets and performed his prayer. and prayed there. Then he ascended to heaven with his spirit and body together with Gabriel, and he saw the angels

---

[1] The night journey (al-Isra and al-Miraj): "al-Isra" means the nocturnal journey. "al-Miraj" refers to the elevator or ladder. It idiomatically denotes the journey of al-Isra and al-Miraj of the Prophet Muhammad.

[2] Prayer niche: also Mihrab, a place where one prays.

and the prophets greeting and celebrating him. He ascended until he reached the seventh heaven. Then he entered the Mamour House and prayed two rakahs[1] in it. He then entered Paradise, ate from its fruits, drank from its rivers and saw its houses, the houses of his family, and the Tree of Toba. He continued until he reached the tree of Sidra al-Muntaha, a place that no one can reach. It's vastness spans the equivalent of a hundred years' journey, and each of its leaves is large enough to cover all the people of the world. [140]

Figure 13: An imaginative depiction of Muhammad during his ascension.

He saw Gabriel there for the second time in his true image, and this vision was one of the great signs of God, for the creation of Gabriel is great. He is one of the spiritual beings whose creation and character can only be understood by God, the Lord of the worlds. [141]

The Messenger of God walked on in this great place, but Gabriel left him and could not go with him. The Messenger of God said:

"*O Gabriel, in such a place you abandon me.*"

Gabriel said:

"*O Muhammad, this is the boundary set for me by God – I can not go beyond it.*[142] *Go ahead, O Messenger of God, it is not for me to pass this place, and if I were to go a little closer, I would burn.*[143] *Go ahead, by God, you have achieved something that no creature before you has achieved.*"[144]

If the Prophet's soul had not been from this place, he would not have been able to reach it. He was from God, two bow- lengths or less away. However, Gabriel did not have all that the Messenger of God had, because he had neither his knowledge nor his position. Rather, he felt honored to

---

[1] A Rakah is a unit of Islamic prayer.

serve him, to benefit from his knowledge and to gain prestige and fame through him.

The Messenger of God then approached the sacred radiance, witnessing the kingdom of heaven and God's divine light, with a barrier separating him from his Lord. He saw his Lord with his heart. What he saw was one of the great signs of God.[145]

There God said to him:

"*The Messenger believed in what was revealed to him from his Lord.*"

The Prophet said:

"*I answer in my name and the name of my nation: and the believers, everyone believes in God, his angels and his books and his messengers. We make no distinction between his messengers, and they said: we have heard and obey.*"

God said:

"*God does not burden a soul beyond its limits.*"

Muhammad said:

"*Our Lord, do not blame us if we forget something or make a mistake.*"

And God replied:

"*I will not blame you.*"

The Prophet said:

"*Our Lord, do not burden us as you imposed on those before us.*"

God said:

"*I will not burden you.*"

He said:

"*Our Lord, do not burden us with what we cannot bear, forgive us and have mercy on us. You are our Master, so grant us victory over the disbelieving people.*" [146]

Allah replied:

"*I have made this possible for you and your people.*"

After that, Allah commanded him to approach al-Saad, a spring that erupts from one of the pillars of the Throne, to perform ablution (wudu), and the Messenger of God prayed two rakahs to his Lord.[147] God taught his Messenger verses in prayer, and God's Messenger learned and responded. When he prostrated, he prostrated himself once, and when he raised his head, he remembered the majesty of his Lord and prostrated again. The Messenger of God prostrated again, not because of a command from his Lord, but of his own accord. So it became two prostrations, therefore God made two prostrations (sujud) mandatory.[124]

After the Prophet spoke with his Lord, he was taken back to the Mamour House in the seventh heaven. When the time for prayer came, the prophets and angels were gathered for him, and God commanded Gabriel

to announce the call to prayer. The Messenger of God, Muhammad, received the complete legislation of the call to prayer directly from Gabriel, which Gabriel in turn received from Allah. Then the Messenger of God stepped forward while the angels and prophets stood in rows behind him.[148] This was one of the signs that God showed Muhammad that he was brought to the Holy House and all the prophets and messengers gathered for him. [149]

Mr. Jaafar al-Amili said:

> "*The Prophet was indeed elevated in the heavens and reached these levels by what God granted him and qualified him for, by spiritual ascent, by exaltation in the reality of his being, and by deep knowledge of God, the Exalted.*"

Proximity to God does not mean that the Prophet is physically close to Allah, rather it is a spiritual proximity, as the Prophet reached this position that no creature has ever reached and will ever reach.

Through this journey, God sought to honor His angels and the inhabitants of heaven with Muhammad revealing to him the wonders of divine majesty so he could convey them upon his return. [150]

When the Messenger of God returned, he said to Gabriel:

> "*O Gabriel, do you need anything?*"

He said:

> "*Give my regards to Khadija.*"

The Messenger of God gave his regards and she said:

> "*God is peace, and from Him comes peace. Peace be upon him, and peace be upon Gabriel.*"[151]

THE REACTION OF THE QURAYSH TO THE NIGHT JOURNEY

The next morning, the Messenger of God shared his journey with Quraysh, saying:

> "*God, the Almighty, took me to Bait al-Maqdis and showed me prayer niches of the prophets and their houses.*"

One of them said to him:

> "*Do you expect us to believe that you traveled a journey of fifty days in just one night? You must be lying!*"

Some Muslims who were weak in faith did not believe him when they heard about the journey of the Prophet's al-Isra and al-Miraj and left Islam because of it.[152]

Abu Jahl[1] said:

"*Muhammad has given you the opportunity, ask him how many pillars and lanterns are in Bait al-Maqdis.*"

They said:

"*O Muhammad, here is someone who has entered Bait al-Maqdis. Describe to us how many pillars, lanterns and niches there are.*"

Gabriel then descended and hung an image of Bait al-Maqdis before the Prophet, enabling him to describe its details precisely as requested. He also told them about the camels that were coming and what they looked like. He also told them that a camel was lost from the caravan. The Prophet also told them that he drank water from the caravan and poured out the rest of the water. They said:

"*We will wait until the caravan comes and we will ask them about what you said.*"

The Messenger of God said to them:

"*Proof of this is that the caravan will appear with the rising of the sun with a red camel at the beginning.*"

When the caravan came in the morning, they observed its arrival and said:

"*This is the rising of the sun.*"

While they were waiting there, a camel came out at sunrise. At the head of the caravan was a red camel. They asked the members of the caravan what the Messenger of God told them and the caravan confirmed everything:

"*This camel had strayed into such and such a place. We had placed water also, but by the morning, someone had poured it out.*"

Despite the confirmation, the Quraysh refused to believe him, their arrogance only growing stronger. [153]

Here Allah swears in Surah An-Najm that Muhammad made no mistake and that there is no deviation in his statements and actions. He confirms that all accusations that accuse him of lying and madness are false. Allah confirms that what Muhammad says comes from Allah Himself and not from him, for what he says is nothing but a revelation revealed to him. He says nothing of his own accord, and the Quran is not the product of his own thinking. Everything he says comes from Allah, and the proof of this claim is in the verses of the Quran itself, and what he has seen are the great signs of Allah.[154]

The event of al-Isra and al-Miraj remains an eternal miracle – beyond human comprehension its mysteries forever unfathomable. The aim of this

---

[1] Abu Jahl: is Amr bin Hisham bin al-Mughirah al-Makhzoumi, he was a master of the Quraysh from the Kenana tribe

cosmic view is for the Prophet to experience some manifestations of God's power and gain insight into some of the secrets of His sublime greatness throughout the universe. This fills his soul even more with evidence of the divine greatness and the signs of God in heaven and in the universe. In these divine signs, his soul found renewed strength, guiding humanity toward God. In this way, man can sense the greatness of God, recognize his wonderful work and understand his immense power. This strengthens his self-confidence and his faith and gives him the certainty that his belief in God stands on a firm foundation. He understands that he has turned to a strong support who only wants the best for him, desires all good things, is capable of everything and embraces all beings. [155]

It is likely that the Prophet gradually informed the Muslims about the matter of al-Isra and al-Miraj according to the interests and requirements of the call to God. For they were not able to grasp its full meanings and visualize its events. Revealing every detail of the journey might have caused some to doubt and fall away from Islam, as belief in it relied entirely on faith. The Messenger of God relied on persuasion based on tangible evidence to facilitate the acceptance of the Night Journey and did not rely on faith alone. Therefore, he told them about the Night Journey for the first time, and when they were ready to know about this event, Surah An-Najm was revealed, and he told them about ascending to heaven. [156]

AND THE CALL CONTINUES IN MECCA

Following the event of al-Isra and al-Mi'raj, the Prophet continued his message in Mecca, yet without finding any acceptance. His people adopted a hostile attitude toward him and his message. While the Messenger of God was in Mecca, he saw Othman bin Talha, the owner of the key to the Kaaba. The Messenger of God came to him and invited him to Islam. Othman replied:

> "*O Muhammad, it is surprising that you are striving for me to follow you, and you have violated the religion of your people, and you have come with a new religion!*"

The Messenger of God wanted to enter the Kaaba with the people. The Kaaba was normally opened to people two days a week. Othman prevented the Messenger of God from entering, scolded him and insulted him. Yet the Messenger of God forgave him without showing anger and said:

> "*O Othman, perhaps one day you will see this key in my hand, and I will put it where I want.*"

Othman said:

> "*That would mean the downfall and disgrace of Quraysh.*"

The Messenger of God replied:

"*Rather, on that day, Quraysh will flourish and hold its head high.* " [157]

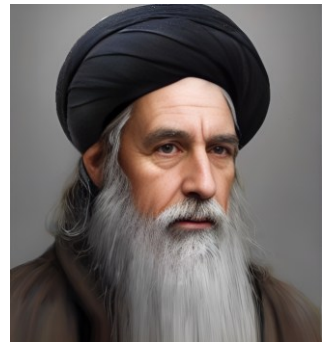

Figure 14: A symbolic representation of Abu Talib, the uncle of Muhammad.

When the Quraysh realized the Prophet's steadfast determination to spread his religion and belittle their gods, and saw that his uncle Abu Talib continued to protect and defend him, they tried to negotiate with Abu Talib. Men from the nobles of Quraysh went to Abu Talib and said to him:

"*Your nephew has insulted our gods, denigrated our religion, ridiculed our dreams, and misled our children. Either you keep him away from us or you leave us alone with him. Since you are in the same opposition to him as we are, we will take care of him.*"

Abu Talib responded with calm, measured words and dismissed them graciously. They went away from him. But they came back to Abu Talib again and complained to him. So Abu Talib sent for the Messenger of Allah and when he came, Abu Talib informed him of what they had brought and said to him:

"*What is the matter with your people that they are complaining against you?*"

The Messenger of Allah said:

"*I asked only that they utter a single word – one that will earn them the loyalty of the Arabs and the tribute (Jizya*[1]*) of the non-Arabs.*"

The Messenger of Allah promised them what their souls desired and aspired to.

They said:

"*A word?!*"

He said:

---

[1] Jizya: is a tax that is levied in Islamic law by non-Muslim citizens (Dhimmis; the Jews or Christians) in Muslim states. Dhimmis are people who live in an Islamic state and have not converted to Islam.

"*Yes, by your father.*"

Abu Talib said:

"*And what word is that, O son of my brother?*"

He said:

"*There is no god but Allah.*"

They stood up, shook out their clothes, and said:

"*Does he make the gods one god? This is really something strange!*"

They left, but returned when they saw that the Messenger of Allah continued to proclaim his faith and invite others to it. This led to growing tensions between them and him, causing divisions among the people and increasing the frequency with which the Quraysh spoke about the Messenger of Allah.

So they went to Abu Talib and said:

> "*You have age and honor and position, and we wanted you to restrain your nephew, but he did not stop. And by Allah, we will not be patient with this insulting of our fathers and ridiculing of our dreams and desecration of our gods until you keep him away from us or we deal with him until one of the two parties perishes.*"

After they left, Abu Talib summoned the Messenger of Allah and said to him:

> "*O son of my brother, your people have come to me and told me: Either you keep him away from us or we will deal with him until one of the two parties perishes.*"

Moved to tears, the Messenger of Allah declared:

> "*O uncle, by God, if they would put the sun in my right hand and the moon in my left to make me abandon this mission, I would not forsake it – until God either grants it victory or I perish in the cause.*" [158]

Abu Talib promised him victory and comforted his heart, then he began to recite a poem: [159]

> "*By God, they will not reach you,*
> *Until I am buried in the depths of the earth.*
> *Proclaim your message, loud and clear,*
> *No injustice will ever defeat you, that is true.*
> *You called me and were my guide,*
> *True and faithful, a true leader.*
> *Your religion was the best of all,*
> *I knew it and was captured by it.*
> *If it were not for the fear of shame,*
> *I would reveal the truth to you.*"

The Quraysh then offered Abu Talib to take one of them as his son and hand over the Prophet to them to kill him. Abu Talib said:

"*By God, this is the most outrageous offer you could make! You would*

give me your son to nourish, while I hand over mine to be killed? Never –, by God, that will never happen!" [160]

The truth of what they hid in their hearts and what their souls contained became obvious to Abu Talib and others. Their aim in destroying the religion of Allah by all means was clear, which only made Abu Talib more determined to defend that religion and its Prophet.

The Arrogance of Mecca's idolaters and their relentless opposition to this faith likely stemmed from exploitation of the poor, slaves, and vulnerable – both in Mecca and beyond – for their own benefit. In addition, they gained unjust privileges that the Prophet rejected. Thus, they realized that they could not continue their immoral and inhuman practices under this religion. They also feared that the Arabs would turn against them, unsatisfied with the abandonment of idols – threatening their trade and harming their interests.

After the failed negotiations, it seemed to Abu Talib that the situation had become very critical and that he was on the verge of entering into open conflict with the Quraysh. Therefore, caution had to be exercised in this matter. He gathered Banu Hashim and Banu al-Muttalib and invited them to support and defend the Messenger of Allah. They responded to him with loyalty, except for Abu Lahab.

The Quraysh could not harm him except that they accused him of madness, witchcraft and divination. They said that he was a poet writing the Quran himself and not from Allah.[161] They also claimed that a Roman boy had heard the stories of the prophets and their messages and was teaching them to Muhammad, and that these verses were his invention which he had dictated to Muhammad. The Quran answers them that this Roman boy does not speak Arabic and that what Muhammad brought is in classical Arabic, so it is impossible that Muhammad learned it from him.

They said also that he was suffering from mental and intellectual disorder and that these words and verses were the result of his mental imbalance. They watched him constantly and listened to the verses he delivered. When they saw a verse being abrogated or replaced by another, they said that Muhammad was a liar and a deceiver because he changed the verses at will. The Quran answers them again that Allah knows best which verses are revealed and that they do not understand the wisdom of changing verses.[162]

THE PERSECUTION OF MUSLIMS IN MECCA

The Quraysh realized that attacking the prophet could spark an armed conflict they were unprepared for, particularly due to Banu Hashim's alliances with other tribes. A war could even aid Muhammad in spreading his message, so that polytheists opted to avoid direct confrontation and instead pursued alternative tactics. They sought to isolate the Prophet – barring people from meeting him – while simultaneously resorting to mockery, contempt, and false accusations in an attempt to weaken his resolve. Their hope was to break his spirit, force him to abandon his mission, or drive away those whose faith was not yet firm. [163]

Every member of Quraysh tribes who embraced Islam was subjected to persecution by their own people. Their aim was to turn them away from Islam and force them to return to their tribe's religion. The tribes used brutal and inhumane methods, including murder, torture, imprisonment, and starvation. Among those tortured were: Jariyah ibn Mu'mal, Khabbab ibn al-Aratt, Umm Shurik, Musab ibn Umair, Bilal the Ethiopian, 'Amir ibn Fuhayrah and others. However, they did not dare to harm the Prophet because he was under the protection of his uncle Abu Talib. [164]

The Muslims were an oppressed minority in Mecca and could not save their comrades. The polytheists of Mecca arrested Bilal, Khabbab, Ammar and a slave woman from Quraysh named Sumayya, who had converted to Islam.

Under the leadership of Abu Jahl, the idolaters detained them and tortured them in the worst possible way. The polytheists ordered Bilal to renounce his faith, but he refused. They put an iron shield in the sun until it got hot and then put it on him. As soon as they put it on him, he cried out:

"*One god, one god.*"

As for Khabab, they pulled him through the thorns. Abu Jahl stuck four stakes in the ground and fixed the slave woman to them, stretched her, and plunged a spear into her heart until he killed her. The Messenger of God passed by their brutal suffering, he reassured them:

"*Be patient, Yasir family, for your destination is Paradise.* "[165]

Under torture, Sumayya, the mother of Ammar ibn Yasir, was killed by Abu Jahl, making her the first female martyr in Islam. Then her husband Yasir, whom they had also detained, was also martyred. The Banu Makhzum tortured her son Ammar until they forced him to say what they wanted to hear about the Prophet, so they left him alone. Then they released Bilal, Khabab and Ammar and they joined the Messenger of God. The three of them told the Prophet what had happened. Ammar was very upset by what he had said and was very sad. He came to the Prophet

weeping. When the Prophet saw him, he wiped the tears from his eyes and said to Ammar:

"*The unbelievers have taken you and immersed you in water?*" [166]

Ammar replied:

"*They would not release me, O Messenger of Allah. They forced me until I uttered insult against you and praised their gods*."

The Prophet asked him:

"*How do you feel in your heart, Ammar?*"

He replied:

"*It is calmed by faith, O Messenger of Allah.*"

The Prophet said:

"*Do not worry when they return to you, give them what they want. Allah revealed this verse regarding you: ﴿Except whoever is forced, while his heart remains steadfast in faith.﴾* " [167]

This means that Allah has forgiven him for rejecting Islam and supporting the disbelievers under the torture of the enemies, for it was only a movement of the tongue while his heart remained full of faith.

613 - 614 AD

THE EIGHTH YEAR BEFORE THE HIJRAH

THE BIRTH OF FATIMA BINT MUHAMMAD

On the twentieth of Jumada al-Thani, in the eighth year before the Hijrah, Fatima was born to Muhammad and his wife Khadija in Mecca. She was also called al-Zahraa. The Quraysh used to harass the Prophet because he had no offspring. al-As ibn Wail, one of the Quraysh leaders, made fun of Muhammad and said to his people:

"*Leave him alone, for he is a man without descendants. When he dies, his memory will be wiped out.*" [168]

The birth of Fatima brought great joy to the Prophet's household, and the Messenger of Allah cherished his daughter deeply. Whenever Fatima approached, he would rise from his seat, kiss her forehead, and seat her in his place. And when he came to her, she would receive him and each of them would kiss the other and they would sit together. He said:

"*Fatima is a part of me, whoever upsets her upsets me.*" [169]

MIGRATION TO ABYSSINIA[1]

The Quraysh relentlessly persecuted those who embraced Islam, especially those without tribal protection. Continuing in this situation was intolerable and would reduce people's desire to convert to Islam as long as this conversion had no consequences other than terror, torture and great misfortune. Muslims needed a refuge where they could escape oppression and hardship. The Messenger of God decided that Muslims should migrate to Abyssinia.

He said:

"*In Abyssinia is a king who oppresses no one, and it is the land of truth.*"

He referred to the king of Abyssinia as a good neighbor.

The people of Abyssinia live an innate sense of righteousness (al-Fitrah[2]), valuing honesty and purity. They uphold the remnants of Jesus Christ's teachings more faithfully than others, distancing themselves from the distortions and uncertainties widespread in Persian and Roman territories. This adherence to core principles enabled Muslim immigrants to

---

1 Abyssinia: was a monarchy in East Africa on the territory of today's Ethiopia and Eritrea.

2 al-Fitrah: are the original ideas and information that every person knows without the need for a teacher or educator, and it is the intuitive necessary science that every person participates in, because it is part of his humanity, and that al-Fitrah drives people to perfection and refinement, while the instincts have no direction except securing the specific human need that his body needs.

live there peacefully, free from persecution.

In addition, Abyssinia is geographically separated from the Hejaz by the sea, making it impossible for the Quraysh to reach the Muslims and persecute them without ships, which they did not have. The Muslims emigrated to Abyssinia under the leadership of Jaafar bin Abi Talib[1] . They went there secretly in groups, some on horseback and some on foot, until they reached the sea, where they found a ship and boarded it. [170]

The Messenger of God conveyed a letter to the king of Abyssinia in his name and in the name of his followers, saying:

> "*In the name of Allah, the Most Gracious, the Merciful. From Muhammad, the Messenger of God, to Negus al-Asham[2], King of Abyssinia: Peace be upon you. I thank God, the King, the Holy One, the Faithful, and I testify that Jesus, son of Mary, is the Spirit of God. I bear witness that Mary, the good and chaste virgin, conceived Jesus through God's words, and that God created Him from His Spirit, just as He created Adam with His hand. I invite you to God alone, who has no partner, to be faithful to His obedience, to follow me, to believe in me and in what has been revealed to me, for I am the Messenger of God. I have sent my cousin Jaafar to you and with him a group of Muslims. When they come to you, accept them and do not be prejudiced. I invite you and your soldiers to Allah. I have delivered my message and given advice, so accept it. And peace be upon those who follow the guidance.*" [171]

It was necessary for the Quraysh to make further attempts to bring back the Muslims in order to remain dominant and decide the fate of this new religion, which they saw as a threat to their interests and existence. Determined to reclaim the Muslim emigrants, the Quraysh convened and selected two envoys to travel to Abyssinia. They chose Amr ibn al-Aas and 'Amra ibn al-Walid. They brought gifts to the king. They then set off on their journey until they reached the sea, but they could not find any of the Muslims.

When they reached Abyssinia, they claimed the following before Negus:

> "*Foolish youths among us have come to your country who have left their religion and have not joined your religion. They have come in the wake of a new religion that they have invented, which neither we nor you know. The*

---

1 Jaafar bin Abi Talib: He is the cousin of the Prophet and the brother of Ali bin Abi Talib.

2 Negus is in Old Ethiopian the title for a royal ruler. al-Asham ibn Abjar could possibly have been Armah, who was King of Aksum in the late 6th and early 7th century AD. [493]

nobles of their people, fathers, uncles and clans have sent us to you to bring them back."

The king refused to hand them over until he had questioned them about the truth of what Amr and 'Amra had reported. The Muslims came and the king of Abyssinia asked them about what the messengers of Quraysh had said. Jaafar responded:

Figure 15: An imaginary depiction of Jaafar bin Abi Talib in Abyssinia.

"*O king, we were a people of ignorance (Jahiliya). We worshiped idols, ate forbidden meat, committed abominable deeds, broke family ties and oppressed the weak. This is how we lived until Allah sent a prophet from among us. We know his lineage, honesty, trustworthiness and chastity. He has called us to worship Allah alone and to renounce what we and our ancestors worshiped besides Him - like stones and idols. He has commanded us to speak the truth, to fulfill the things entrusted to us, to cultivate family relationships, to be good neighbors, to avoid what is forbidden and to refrain from bloodshed. He has warned us against fornication, lying, consuming the wealth of orphans and slandering honorable women. He has commanded us to worship God alone and not to associate anything with Him. He has called us to prayer, alms giving, and fasting.*"

"*Do you have anything with you that has come from God?*"

asked the Negus.

Jaafar replied in the affirmative. Then he recited to the Negus from Surat Maryam from the Quran until he reached:

﴿*And mention, [O Muhammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east. And she secluded herself from them. Then We sent to her Our Spirit, and he became incarnate for her as a well-proportioned man. She said, "I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah." He said, "I am only the messenger of your Lord to give you [news of] a pure boy." She*

said, "How can I have a boy while no man has touched me and I have not been unchaste?" He said, 'So shall it be. Your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.' "} [172]

Figure 16: An imaginary depiction of Negus al-Asham, the king of Abyssinia.

Upon hearing Jaafar's recitation, the Negus wept and declared:

"*This and the one brought by Jesus originate from the same divine light.*"

He turned then to Amr and added:

"*Go, by God, I will not hand them over to you.*"

Determined to undermine the Muslims, Amr Ibn al-Aas returned the next day, claiming that the Muslims regarded Jesus, the son of Mary, as merely a human. The Negus then called them to inquire about it.

Jaafar said to him:

"*We say about him what our Prophet has proclaimed: He is the servant of God, His messenger, His spirit and His word, which he delivered to the Virgin Mary."*

The Negus picked up a small stick and said:

"*By God, everything you said about Jesus, the son of Mary, is true except for something as small as this stick. Go, you are safe. Even if I were given a mountain of gold, I would not harm any of you.*"

He then returned the gifts to the Quraysh, so it was clear that the Quraysh's attempts to recapture the Muslims and bring them back to Mecca had failed. [173]

The Muslims' Migration to Abyssinia struck a devastating blow to the Quraysh shaking their confidence and disturbing their unity. Overtime the presence of Muslims in Abyssinia stirred unrest, as some citizens accused the Negus of straying from their faith, leading to a revolt against him. Yet, with wisdom and foresight, the Negus successfully quelled the uprising. Witnessing the difficulties the Negus faced due to their presence, some

Muslims decided to return to Mecca once relative calm had been restored after a few months. The rest of the Muslims continued to stay with their good neighbor, the Negus. [174]

THE VICTORY OF THE PERSIANS OVER THE ROMANS

In 614 AD, word reached the Muslims that the Persians had defeated the Romans in the Battle of Antioch, extending their triumph to the Levante and Jerusalem. The news saddened the Muslims, as the Romans were a people of the Book.

God then revealed the good news in the Quran that the Romans would be victorious in a few years and that the believers would rejoice and that everything was in God's hands.[175]

614 - 615 AD

THE SEVENTH YEAR BEFORE THE HIJRAH

CONVERSION OF HAMZA TO ISLAM

In the seventh year before the Hijrah, Hamza bin Abdul Muttalib, the uncle of the Prophet Muhammad, embraced Islam. His conversion to Islam came as a shock to the Quraysh and unsettled them. This development increased their fears and made them more restrained.

Abu Jahl met the Messenger in al-Saffa. He insulted the Prophet and belittled his religion. The Messenger did not speak to him.

When Hamza returned from hunting, he would usually begin by circumambulating the Kaaba, greeting those inside, and then returning to his house. This time, when Hamza returned from his hunt, one of the women told him what Abu Jahl had done to the Prophet.

Hamza became very angry, entered the holy mosque, and saw Abu Jahl sitting with the people. So he approached him and struck him with his bow. The blow caused a significant wound on his forehead. Then he said to Abu Jahl:

> "*How can you insult him while I believe in his religion and I say what he says? Go ahead – Hit me back if you can.*"

Figure 17: An imaginary depiction of Hamza bin Abdul Muttalib, the uncle of Muhammad.

Although Abu Jahl begged him and held his robe, Hamza did not accept it. Then men from Banu Makhzum stepped forward to help Abu Jahl, saying Hamza:

> "*So, you have accepted Islam?*"

Hamza replied:

> "*What is stopping me, I have realized that he is the Messenger of God and he is telling the truth. By God, I will not turn away from this path. Try to Stop me if you dare!*"

Abu Jahl said:

> "*Leave Abu Ammarah (Hamza), because by God, I have cursed his*

nephew with a terrible curse."

Hamza turned to the Prophet and said reverently:

"*My nephew, reveal your religion, because by God, I do not like that I have everything that is on earth and I still follow my first religion*."

Hamza's embrace of Islam was a source of great pride for the Muslims and immense joy for the Messenger of God. When the Quraysh learned that the Messenger was strengthened by Hamza's conversion to Islam, they refrained from harming him for a while.

Omar Ibn al-Khattab – one of Mecca's most influential figures – also embraced Islam during this period. Before his conversion to Islam, the Muslims suffered the most severe forms of torture and abuse at his hands. He even wanted to assassinate the Prophet.[176]

615 - 616 AD

THE SIXTH YEAR BEFORE THE HIJRAH

THE SIEGE OF THE MOUNTAIN PASS(SHEIB) OF ABU TALIB[1]

Realizing the growing strength of the Prophet and his followers – including his companions in Abyssinia – and witnessing Islam's spread among the tribes, the Quraysh saw their previous efforts failing and devised a new strategy. They enforced an economic and social blockade against the Hashemites and Abu Talib. Either they succumbed to their demands to hand Muhammad over to be killed, or he himself withdrew his call.

The elders of Mecca convened in Dar al-Nadwa[2] and drafted an agreement: they would sever all ties with Banu Hashim – no communication, alliances, marriages, trade, or work – until they surrendered Muhammad for execution. They also swore that they would form an alliance against Muhammad to kill him secretly or publicly. [177]

Figure 18: An imaginary depiction of the meeting of the polytheists of Quraysh in Dar al-Nadwa.

---

1 Mountain pass (Sheib) of Abu Talib: It is an area or a valley in Mecca, which lies between Mount Abu Qubais and Mount al-Khandama

2 Dar al-Nadwa: It was a place which leader of Mecca, Qusay bin Kilab, founded. He is the great-great-grandfather of the Prophet. The purpose of this house was to be a center for the consultations of the tribal leaders of Mecca in important matters.

They sealed a scroll with forty stamps. Each of the Quraysh chiefs sealed it with his seal and they hung it up in the Kaaba. The Prophet's uncle, Abu Lahab, supported them in what they had agreed upon. This happened in the sixth year before the Hijrah.

Abu Talib gathered the Banu Hashim and sought refuge in Sheib of Abu Talib. He swore to the Quraysh at the house and shrine:

> "*If Muhammad were to be hit by even one thorn, I would take revenge and attack you.*"

He placed guards in the mountain pass and guarded it day and night to protect the Prophet.

The Quraysh tightened their siege on the Muslims in the mountain pass of Abu Talib, ensuring no provisions could reach them. The Muslims relied on the wealth of Khadija and Abu Talib, but over time their resources were depleted. They had no more money and their food had run out, so they were forced to feed themselves on tree leaves. Their children suffered from hunger. The pagans overheard the cries of starving children within the mountain pass. Some reveled in their suffering, while others felt sorrow for them.

Figure 19: An imaginary representation of the mountain pass of Abu Talib during the siege.

The Muslims did not dare to leave the mountain pass of Abu Talib except during the Umrah[1] season in Rajab and the Hajj season in Dhu al-Hijjah, where they shopped and traded under extremely difficult

[1] Umrah: is a non-obligatory Islamic pilgrimage to the Kaaba in Mecca. Though it is rituals trace back to Prophet Ibrahim, pre-Islamic Polytheistic Arabs practiced a distorted version of it. Partly to maintain religious tradition and partly to promote trade and tribal prestige.

circumstances. The Quraysh met anyone who arrived in Mecca first and convinced them with exorbitant prices for their goods, provided that they did not sell anything to Muslims. Abu Lahab was their pioneer in this. He advised the merchants to charge horrendous prices so that the Muslims would not get anything from them. He guaranteed to compensate them with money if their trade was affected.

The Quraysh threatened even anyone who sold anything to Muslims to plunder their money, and they warned anyone who came to Mecca not to deal with them. This ordeal lasted almost three years. During this time, Ali bin Abi Talib secretly carried food from Mecca whenever he could, risking his life – had he been caught, they would have killed him.

Abu Talib often feared for the Prophet, especially when he was asleep. He guarded him day and night. When night came, he would stand over him with his sword while the Messenger of Allah slept. When the people went to bed, the Prophet would lie down on his bed so that everyone in the mountain pass of Abu Talib could see it. When the people were asleep, Abu Talib came and woke him up, placing his son Ali in his place. Then he put the Prophet in another place so that no one would know where the Prophet was and could murder him in his sleep.

One night Ali turned to his father and said:

"*Father, I am going to be killed.* "[178]

Abu Talib recited his answer to him in a poem: [179]

Figure 20: An imaginary representation of the mountain pass of Abu Talib during the siege.

"*Be patient, my son, for patience is wiser,*
And every living person is destined to die.
This is God's fate, a severe test,
For the salvation of the beloved
and the son of the beloved."

Ali replied:

"*By God, it was not out of fear that I uttered these words,*
But that you may see my help, my obedience remains without fear.
For the sake of God and Ahmad, the Prophet of justice,
I will strive for victory, my heart always is ready."

THE MIRACLE OF THE SPLITTING OF THE MOON

During the fifth year before the Hijrah, while the Muslims remained under siege in the mountain pass of Abu Talib, the miracle of the moon's splitting occurred.

It happened when a group of Quraysh challenged the Messenger of God to prove his truthfulness, saying:

"*If you are truly honest, split the moon in two for us*."

The Prophet replied:

"*If I do that, will you believe?*"

They said:

"Yes."

The Prophet prayed to God, and in response, the moon split into two halves. The Messenger of God summoned them to witness the event. Shortly after, the moon rejoined as one.

They said:

"*This is a continuous magic.*" [180]

God informed them, both then and at the outset of the Islamic call that the Day of Resurrection was drawing near – marked by the emergence of Prophet Muhammad, the final messenger. God also told them that the splitting of the moon is a sign of the approach of the Day of Resurrection. 181

Despite witnessing the moon's splitting, the polytheists did not outright deny it; instead, they dismissed it as yet another act of sorcery – merely a continuation of what they perceived as illusions presented by the Prophet to prove his prophecy. They failed to see it as a divine miracle. Driven by stubbornness and rejection, they turned away, refusing to acknowledge it.

618 - 619 AD

THE THIRD YEAR BEFORE THE HIJRAH

END OF THE SIEGE

After nearly three years of siege in the mountain pass of Abu Talib, the Prophet informed his uncle Abu Talib that termites had devoured the entire document of injustice – leaving intact only the name of God.

Abu Talib and the Banu Hashim left the mountain pass and went to the Quraysh. The Quraysh mocked and said:

"*The hunger drove them out*"

They said:

"*O Abu Talib, it is up to you to reconcile your people.*"

"*I have brought you news. Send me your agreement so that there will be peace between you and us*", he replied.

When they brought the scroll, Abu Talib asked them:

"*Did you notice anything about it?*"

They denied any changes. He said:

"*This is what my nephew told me, and he never told me a lie: God has sent on this scroll termites that have eaten all the injustice and left behind every name that belongs to God. If he is honest, you will end our oppression, and if he is a liar, we will hand him over to you.*"

The people shouted:

"*Agreed, we agree with you, Abu Talib.*"

The scroll was opened and taken out, and it was as the Prophet said. The Muslims then shouted:

"*God is greater!*"

The Quraysh stood in stunned silence, their faces pale with disbelief. Abu Talib said:

"*Now, do you know who the magician and the soothsayer are?*"

Many Meccans gathered to see this event. On that day, a group of people converted to Islam when they saw this.

The Quraysh leaders displayed neither mercy nor humanity toward Muhammad and his followers, instead, waging a relentless campaign against them and severing all ties of communication or reconciliation. Their aim was to wipe out Muhammad and his followers in the most brutal way.

After three years of torment, the Prophet resorted to a kind of miracle to get in touch with these people again, in the hope that they would change their minds and accept the obvious truth of the Prophet Muhammad's sincerity. The incident of the "termites" offered a hopeful argument against their oppression, aiming to stir the conscience of Mecca's people and push them to overturn the unjust agreement.

But the Quraysh were not persuaded and continued to act according to the content of the agreement until a group of them recanted, all of whom were married to followers of Banu Hashem and al-Muttalib. Although Abu Jahal insisted on upholding the agreement, his protests went unheeded, and

the document was torn apart, nullifying its effect. The Hashemites then left the mountain pass of Abu Talib. [182]

AND THE CALL CONTINUES AGAIN IN MECCA

After leaving the mountain pass, the Messenger of Allah pressed forward in spreading his faith and fulfilling his mission, despite the relentless obstacles set by the Quraysh. They tried to prevent people from gathering around him and listening to him in every possible way. Nevertheless, the Prophet remained patient and persistent, never tiring nor losing hope.

Despite the Quraysh's determined efforts they failed to halt the Prophet's mission.

During this time, the first delegation from outside Mecca came to the Prophet. They were Christians from Abyssinia. The delegation consisted of twenty men, led by Jaafar bin Abi Talib, who came with him when he returned from Abyssinia.

They found the Prophet in the Sacred Mosque, spoke with him and asked him questions, while men of the Quraysh listened. After the Messenger invited them to Islam, they embraced Islam. When they stood up, Abu Jahl protested against them and violently attacked them because of their conversation to Islam and their abandonment of their religion.

They said:

> "*Peace be upon you. We do not argue with you. We have what we believe in and you have your faith.*"

With these words, they left the Sacred Mosque. This struck a heavy blow to the Quraysh, shattering their goals and plans. In particular, the fact that this delegation was led by Jaafar means that the Islamic call began to persuade people living in areas over which the Quraysh had no influence. [183]

YEAR OF SADNESS

In the third year before the Hijrah, the Prophet's uncle Abu Talib passed away, marking the loss of a steadfast and beloved supporter – his protector and defender of his faith and mission.

The Prophet approached Abu Talib as he lay in bed, gently wiping his forehead and he said:

> "*O uncle, you cared for an orphan, nurtured a child, and stood by a grown man – may God reward you for all you have done.*"

The Prophet grieved deeply, tears filling his eyes. He instructed his son,

Ali bin Abi Talib, to perform the ritual washing for his father, before attending the funeral.

Just three days later, Khadija passed away at the age of fifty-six. Among the Prophet's wives, she was the most noble – her character and devotion to him unmatched. The profound contributions of Abu Talib and Khadija in advancing Islam were undeniable.

Thus the Prophet named the year of their passing "The year of sadness". The Prophet indicated this when he described the loss of Abu Talib and Khadija as a tragedy for the entire community, saying:

> "*Two calamities have befallen this nation, and I do not know which one grieves me more deeply.* "[184]

The Sheikh of Mecca, Abu Talib , was one of the most important pillars on which Islam was built. He knew from his ancestors that the prophecy brought by Muhammad ibn Abdullah was the prophecy of Abraham and Ishmael. It was passed down through the generations by the nobles of the Banu Hashim until it reached him.

Thus, from the first hours of the birth of Islam, he became the refuge and support of this message and its leader, the Prophet Muhammad, amidst the heated and aggressive atmosphere of the Quraysh. Through his wisdom and strategic insight, he bridged the gap between Mecca's Polytheists and the Messenger of God. He tactfully engaged with them, outwardly appearing neutral while secretly embracing and supporting Islam. He devoted his wisdom, family, and wealth to safeguarding the Messenger of God until his final days.

He often confessed his loyalty to the Prophet and said in his poems: [185]

> "*By God's house, you speak lies when you say that Muhammad should give in while we defend him with sword and force of arms.*
>
> *We remain faithful and support him, repelling all attacks with sword and shield.*
>
> *We defend him until no one is left standing, sacrificing children and women until the enemy perishes.*
>
> *Those who sink into hatred and rage fall at our blows and sink.*
>
> *We swear by God that we will stand firm, and our swords clash with those who fight us.*
>
> *We fight for months, year after year, without concession, ever vigilant, ever ready.*
>
> *And a white man*[1]*, with his face begging the people for rain. He is a refuge*

---

[1] White in Arab cultures: Arabs do not mean the skin color when they say; "a white man", because for them white symbolizes spiritual purity, innocence, and the generosity of morality. If they want to describe the color of white skin, they say red. Here "White" refers to the Prophet Muhammad.

for the orphans and a shelter for the widows.

The estranged of the Banu Hashim flee to him and find the support they need in his favor.

By my life, I feel deep affection for Ahmad and his brothers, as is the way of an enduring lover.

For who is like him, who else is so much desired, even when he wrestles with kings, he is not defeated.

Patient, wise, just and noble, he embraces all who walk the path of faith.

God will elevate his status, in this world and in the hereafter.

So I have seen it, then and now, just as his grandfather spoke of him in his vision. "

JOURNEY TO TAIF

That same year, Prophet Muhammad recognized the increasing pressure on his mission, threatening its expansion. A bold step was needed to revitalize the call and ensure its continuation. Seeking new opportunities, the Prophet traveled to Taif[1] accompanied by Ali bin Abi Talib and Zaid bin Haritha.

The people of Taif maintained strong economic and social ties with Mecca, as their primary trade involved exporting fruits – an essential part of their harvest – to Mecca and neighboring regions. In addition, their idol named al-Lat was the focus of the Arab caravans' visits due to its religious status.

When the Messenger of Allah arrived in Taif, he spent several days there and spoke to each of the local dignitaries, but they did not believe him and feared for their children and their interests. They asked him to leave them and incited some people against him. They stood in his way and threw stones at him, while Ali defended him until he suffered a wound to his head. He departed swiftly, yet remained unwavering in his commitment to his mission, determined to overcome every obstacle. He said to Ali:

"*God will surely find a way out of what you see and create an exit. God will support his Prophet and spread his religion.* "[186]

---

[1] Taif: is a city located in the Hejaz, about 75 km from the city of Mecca, surrounded by mountains on all sides.

Figure 21: An imaginary representation of two people from Taif talking about the Prophet Muhammad.

On his return to Mecca, the Prophet – worn from exhaustion and injuries – paused to rest in the shade of a tree. He sat there knowing that his enemies in Mecca were preparing to attack him in any way he could not prepare for, as he was unaware of their methods. [187]

At that moment, he prayed to God and said:

> "*O God, I complain to You about my weakness, my lack of strength and the humiliation of people toward me. You are the Most Merciful of the merciful. You are the Lord of the weak, and you are my Lord. To whom have you entrusted me? To a person too far away who has forgotten me or to an enemy who has power over me. If you are not angry with me, I am indifferent to what might happen to me, because your mercy is more generous to me. I seek refuge in the light of your countenance, which illuminates all darkness and in whose light all things in this world and the hereafter are arranged, from your wrath that could befall me. I will continue to satisfy You, until You are pleased. There is neither strength nor power except through you.*" [188]

The Prophet's journey to Taif was far from futile. His words left a lasting impression on those he encountered – an impact that would bear fruit in due time.

619 - 620 AD

THE SECOND YEAR BEFORE THE HIJRAH

FAMINE IN MECCA

Mecca was ravaged by a severe famine, brought about by the Prophet's supplication against the Quraysh. They even ate the al-Ulhuz[1], burned the bones and consumed them, ate dead dogs and dug up the graves. The women ate their children.

The people were preoccupied with themselves and their problems, so the Prophet had the opportunity to take care of his religion and his message and to continue inviting people to God, even if only for a short time.

When the second year before the Hijrah dawned, Abu Sufyan[2] came to the Prophet and said:

> "*O Muhammad, you have come to strengthen the family ties and your people have died of hunger. Pray to God for them.*"

The Prophet prayed to God on their behalf, and in response, God lifted the famine. This act also served to reveal new evidence of the validity of his call and to refute the argument against him and anyone who disagrees with him.

CALLING THE MECCAN TRIBES TO ISLAM

The Messenger of God remained steadfast in inviting people to faith and the true path, seizing the opportunity during pilgrimage seasons, he introduced Islam to the tribes, urging them to embrace and support the faith.

His uncle, Abu Lahab, persistently followed him, opposing his message and harassing him, at every turn. He urged the people not to accept him and not to obey him in anything. He also accused him of madness, sorcery, fortune-telling and similar accusations.

Most people sided with the Quraysh either fearing their power and influence or safeguarding their economic interests in Mecca. When the Messenger of God invited the tribes to Islam, they responded to him with the worst possible answer, saying:

> "*Your family and clan know you better because they have not followed you.*"

During one of his efforts to spread his message, the Prophet encountered the Banu Amir ibn Sasaah. He invited them to faith in God and explained his mission. A man from Banu Amir, Buhira ibn Firas,

---

[1] al-Ulhuz is dry blood that is ground with camel hair and leaves and eaten during famines.

[2] Abu Sufyan: was a clan chief and merchant in Mecca. He belonged to the Abd-Shams, a clan of the Quraysh tribe.

remarked:

"*By God, if I took this young Qurayshi under my wing, my people would thrive through him, gaining wealth and prosperity.*"

He came to the Prophet and asked:

"*What if we had sworn allegiance to you at your command. If God gave you power and your religion ruled, would we take power after you?*"

The Prophet said:

"*It's up to God. He decides who should take it.*"

He replied:

"*We expose ourselves to death for you, and if God helps you, others will get the matter. We don't need you!*"

He refused to follow him.

This shows us that this man is far-sighted. He knows that this message has a future and that anyone who accepts it will gain control over all Arabs. At the same time, however, it is clear that he is an opportunist and an egoist. He does not want to convert to Islam because he loves it, but because he loves leadership, control, and wealth.

Upon returning, the Banu Amir reported to their sheikh, who inquired about their Hajj season. They said:

"*A young Qurayshi man from Banu Abd al-Muttalib came to us and claimed that he was a prophet. He has called us to support him, rise with him and bring him to our land.*"

The Sheikh put his hands on his head and then said:

"*O Banu Amir, is it possible to rectify this mistake? Is there any way to avoid it? Any chance? I swear, if an Ismaili (descendant of Ishmael) said it, then it is really true. What were you thinking about? Where was your opinion?*"

The same thing happened to him with the Kinda tribe. [189]

Despite the Prophet's urgent need for support – especially from a powerful tribe like Banu Amir, capable of safeguarding him – he refused to make a promise he could not uphold. Even if this promise would bring him great profit. Because the matter belongs to God, he puts it where he wants.

That same year, as the Prophet, continued calling the tribes to Islam and seeking their support, he encountered a small group from Khazraj – a Yathrib-based tribe – at al-Aqaba, near Mina. So he called them to believe in God and Islam, he recited the Quran to them, and they believed in him.

They were six in total, namely: Asad ibn Zurara, Jabir ibn Abdullah ibn Riab, Awf ibn Harith, Rafi ibn Malik, and Uqbah and Qutbah, the sons of Amir. This group asked the Prophet to explain to them what he was calling them to do.

He said:

"*I call you to bear witness that there is no god but Allah and that I am the Messenger of Allah. I call you (not to associate anything with Him, and to be kind to parents; and do not kill your children out of poverty - We provide for you and for them as well - and do not approach the abominations, what is apparent of them and what is hidden; and do not kill the soul that Allah has forbidden (to kill) except for a lawful reason. This He has commanded you, that you may understand. And do not approach the orphan's property except in the best way, until he has reached maturity. And give full measure and weight in justice. We do not impose on any soul more than it is able to bear. And when you speak, be fair, even if [it concerns] a near relative. And keep your covenant with Allah. This is what He enjoins upon you so that you may take admonition.)*"[190]

After hearing him they believed him and embraced Islam. They then returned to their people in Yathrib, told them about the Messenger of Allah and called them to Islam.

The people of Yathrib had long heard from the Jews about the imminent arrival of a prophet, preparing them mentally to embrace the faith he would bring.[191]

Situated northeast of Mecca, Yathrib had been home to the tribes of al-Aws and al-Khazraj for generations. However, the prolonged conflict between them made life in Yathrib harsh and unstable. The last of these wars was the Battle of Ba'ath, which broke out when the Hashemites and the Prophet were in the Sheib of Abu Talib, in which the tribe of al-Aws was victorious.

The people of Yathrib did not suffer from the conditions of the people of Mecca who were fighting Islam because they saw it as a threat to their personal interests and unjust privileges. Instead, the people of Yathrib sought relief from the devastation of civil wars and found hope in the Prophet of Islam, who introduced them to the simple and compassionate teachings of Sharia[1].

While Yathrib's pagan beliefs failed to resolve its internal struggle, Mecca's polytheists, in contrast, thrived socially and economically through their paganism, clinging to their unjust privileges. They were not willing to give up these privileges to serve this religion, even though it called for truth and humanity. Instead, they sacrificed humanity and truth to their own preferences, deviations and interests.[192]

---

[1] Sharia: The sources and traditions of Islamic legal principles, upon which obligations and prohibitions for all areas of life are based.

FIRST PLEDGE OF ALLEGIANCE

When those people who had embraced Islam returned to Yathrib, they mentioned the Messenger of God to their people and invited them to Islam until it spread among them.

The next year, which was the first year before the Hijrah (migration), twelve men came, two of whom were from al-Aws and the rest from the Khazraj. They met with the Messenger of Allah at al-Aqaba and pledged their allegiance – known as "the women's pledge of allegiance" – which carried no obligation for warfare.

The pledge of allegiance included the following points:

> "*They took an oath not to associate anything with God, not to steal, not to commit adultery, not to kill their children, not to deceive anyone by assigning a child to anyone but its father, and not to disobey the Prophet. If they fulfill it, they will enter Paradise, and if they conceal any of it, their fate is with God. If He wills, He will punish them, and if He wills, He will forgive them.*"

When they returned to Yathrib, the Prophet sent Musab ibn Umair with them to recite the Quran, teach them Islam, and give them an understanding of the religion.

Musab led the first Friday prayer in Yathrib, and alongside those who embraced Islam, he successfully spread the call to God. Saad bin Muadh also embraced Islam, which was the reason for the conversion of his people.

After dedicating time to spreading Islam in Yathrib, Musab returned to Mecca and reported his successes to the Prophet, who was deeply pleased.[193]

621 - 622 AD

IN THE YEAR OF THE HIJRAH

THE SECOND PLEDGE OF ALLEGIANCE IN AL-AQABA

The following year, a large group from the people of Yathrib, consisting of an estimated five hundred people, came with the intention of making Hajj. Among them were both non-Muslims and Muslims, the latter concealing their faith out of fear of the Quraysh pilgrims.

Some of the Muslims met the Messenger and he promised to meet them in al-Aqaba at night during the days of al-Tashreeq[1] when the movement calmed down. He ordered them not to wake the sleeping people and not to wait for anyone so that they would not be caught by the Meccans.

That night, they remained in their tents until a third of the night had passed. Then, one by one, they stealthily made their way to the rendezvous point, ensuring no one detected their movements until they had all gathered at al-Aqaba. Among them were about seventy men and two women.

They met the Messenger of God there in the Prophet's house, which is the house of Abd al-Muttalib. They pledged allegiance to him, vowing to protect him and his family as they would their own, to provide refuge and support, and to remain steadfast – whether in war or peace, hardship or ease. They also swore to grant good, to forbid evil, to speak only the truth to God, and not to be afraid of anyone in this matter.

One of al-Khazraj, Ubadah bin al-Samit, said:

> "*We have pledged allegiance to the Messenger of Allah – to remain obedient in hardship and prosperity, in enthusiasm and reluctance, and never to dispute those in authority. We will speak the truth wherever we are, and we will not fear anyone for the sake of Allah.*"

Another from al-Khazraj, al-Abbas ibn Abadah, recognized the seriousness of the situation and told them:

> "*O people of Aws and Khazraj, do you understand what you are committing to? You are stepping into a war of the Red and Black*[2] *and the war of the kings of the world. If any misfortune befalls you, you will betray him and leave him. Do not deceive him, for the Messenger of Allah is in honor and power despite the opposition of his people*."

Abdullah ibn Hazam, Asad ibn Zurara and Abu al-Haytham ibn al-Tayhan said to al-Abbas:

> "*You have nothing to do with speech*."

Then they addressed their words to the Prophet:

> "*O Messenger of God, we say rather; our blood is sacrificed for your blood,*

---

1 al-Tashreeq: these are the three days after the day of sacrifice, and they are the eleventh, twelfth, and thirteenth day of the month of Dhu al-Hijjah. With this, the pilgrims end their pilgrimage.

2 The Red and the Black: It means Arabs and non-Arabs.

our lives are sacrificed for you. Determine for yourself and your Lord what you wish."

Asad ibn Zurara said:

"*O Messenger of God, every call has a path, either easy or difficult, and you have called the people today to a dicey path that is delicate and difficult for them. You have called us to separate from our neighbors and relatives, near and far. This is a difficult rank and we have accepted it. You called us when we were a community in a house of honor and strength, where no one wants a man who does not belong to us to rule over us, whose people have abandoned him and whose uncles have abandoned him. This is a difficult rank, yet we agreed with you and followed you.*"

After listening to their answers, the Prophet asked them to bring out twelve guarantors for them to represent their tribes. They appointed nine from the Khazraj and three from the al-Aws for him, who were the guarantors of their tribe.

In the meantime, the Quraysh noticed the meeting. They became agitated and took up arms. When the Messenger of God learned of the Meccans' attack, he ordered the Muslims to disperse.

They said:

"*O Messenger of God, if you order us to raise our swords against them, we will do so.*"

He said:

"*I have not been commanded and God has not granted permission to fight them.*"

They said:

"*O Messenger of God, will you come with us.*"

He said:

"*I am waiting for God's command.*"

So the Quraysh came and took up arms. Hamza and Ali bin Abi Talib pulled out their swords.

When they looked at Hamza, they said:

"*What have you gathered for?*"

Hamza said prudently to preserve the Prophet, the Muslims and Islam:

"*We have not gathered, there is no one here. By God, if anyone crosses al-Aqaba, I will strike him with my sword.*"

The group from Yathrib dispersed, and the Messenger of God returned to Mecca.

The Quraysh went back with obsessive thoughts about the fact that Muhammad was actually making an agreement with the tribes of Yathrib to join his religion and that the Quraysh might lose a strategic ally for them and an important trade route through Yathrib. At sunrise, group of Quraysh set out to verify the matter. They approached Abdullah bin Ubayy, a leader of the Khazraj, accused him, saying:

"*We have heard that your people pledged allegiance to Muhammad, committing to support him in war against us. By Allah, there is nothing worse that we detest more than a war breaking out between us and him through your doing.*"

Abdullah swore to them that they had not done this, that he had known nothing about it, and that they had not informed him of their affair.

But the Quraysh then learned the truth. They went out to look for them, and they found Saad ibn Ubadah[1] and al-Mundhir ibn Umayr. al-Mundhir managed to escape from them and they arrested Saad and tortured him. His companions in Mecca ultimately managed to rescue him.

THE MIGRATION TO YATHRIB

In Mecca, the Quraysh intensified their persecution of the Muslims, causing their suffering to worsen until life became unbearable. They complained about this to the Messenger of God and asked him to allow them to leave Mecca.

Three months after the second oath of allegiance at al-Aqaba, the Prophet permitted them to emigrate to Yathrib, saying:

"*God, the Exalted and Mighty, has provided you with brothers and a safe home.*"

"*Get away from me. Whoever has strength should stay until the end of the night, and whoever has no strength should leave at the beginning of the night. When you hear from me that I have found a safe place, follow me.*"

Mecca was no longer safe for Muslims nor conducive to spreading the faith. The Prophet had exhausted all possibilities there, and no new groups were expected to embrace Islam in the near future.

So it became necessary to move to another place so that his call would guarantee himself freedom of movement in speech and deed away from the pressure of the Quraysh. Migration to Yathrib was the only viable option, leaving no room for choice.

This is because migration to Taif would not have been advantageous, nor to Yemen, Persia, Rome, the Levant and others. The regions were subject to the authority of both superpowers, which would pose nothing but serious problems and dangers for the Prophet.

As for Abyssinia, it is separated from Mecca due to its geographical location. Its geographical distance from Mecca meant the Prophet would have no control over it nor the ability to exert political, economic, or military influence.

---

[1] Saad bin Ubadah: was a leader of the Khazraj in Yathrib.

The Prophet wanted to eliminate pagan influence in the region and replace it with Islamic influence. Furthermore, the people of Yathrib themselves demanded this from the Prophet, swearing allegiance to him in al-Aqaba and promising him victory.

Muslims secretly migrated to Yathrib, each departing individually, sacrificing their homes, families, possessions, social status, and everything they held dear for the sake of their faith. Then God gave his prophet permission to emigrate there as well. [194]

THE PROPHET'S MURDER PLAN

Every prominent Quraysh leader gathered in Dar al-Nadwa, with none absent. Among them were representatives of: Banu Abd Shams, Nawfal, Abd al-Dar, Jumah, Sahm, Asad, Makhzum and others. They agreed that none from Tihama[1] should enter with them because their inclination was toward Muhammad, just as they insisted that no Hashemites or anyone associated with them should be among them. Iblis (Satan) was present with them disguised as a sheikh from Najd. [195] They consulted among themselves as to what they should do with Muhammad.

Figure 22: An imaginary depiction of the meeting of the leaders of Quraysh in Dar al-Nadwa, to plan the assassination of the Prophet

They considered imprisonment, but they saw that it might be possible

---

[1] Tihama: is the strip along the west and south coast from the Hejaz to Yemen.

for him to contact his supporters who would release him. They also considered exile to some countries, but they saw that this would allow the Messenger to spread his religion further. So they finally agreed on the suggestion of Abu Jahl or Satan that they take a strong young man from each tribe to stand as a candidate and representative for his tribe, give each of them a sharp sword to attack the Prophet. Then they would strike him with a single blow and kill him so that his blood is spread over all the tribes. Banu Abd al-Muttalib would then not be able to fight all the tribes, they would be forced to accept the blood money and Quraysh would give it to them and that is the end of the matter.

Figure 23: Masked men plan to assassinate the Prophet.

Allah revealed the plot to His Prophet, assuring him that He would thwart the disbelievers' scheme.[196] The Quraysh chose about fifteen men from their tribes to kill the Prophet with a single blow with their swords. Then they gathered in front of the Prophet's door and watched him while they waited for him to rest. [197] Among them were: al-Hakam bin Abi al-Aas, Uqbah bin Abi Muait, al-Nadr bin al-Harith, Umayyah bin Khalaf, Abd al-Uzza ibn Abdul Muttalib (Abu Lahab), Amr ibn Hisham (Abu Jahl) and Khaled bin Walid.

ALI IN THE PROPHET'S BED

The Prophet learned of the Quraysh's secret plot to assassinate him – whether in his bed or as he left his house. To outmaneuver them, he devised a plan to make it appear as though he was still in his bed, while he secretly prepared to escape. Therefore, he instructed Ali to sleep in his bed after telling him about the Quraysh's plan.

Ali replied:

"*And will you survive, O Prophet of God, if I spend the night there?*"

Muhammad replied in the affirmative. Ali smiled and fell to the ground in prostration thanking God. He then slept in the Prophet's bed and covered himself with the Prophet's blanket.

Here begins a story that is one of the most miraculous stories of redemption and sacrifice known, for the brave and heroic are steadfast in battle in the face of their enemies, defending themselves with their weapons and equipment, with their supporters and helpers. They can overcome the battles, stand up to the enemy, but not alone. That a person voluntarily and calmly accepts death without weapons and equipment, as if he is rushing into the arms of a beautiful lover, sleeping on a bed surrounded by dangers and horrors, secluded from everything except his faith, his trust in his Lord, and his endeavor to ensure the safety of the leader, as happened to Ali when his cousin Muhammad suggested that he sleep in his bed so that he himself could emigrate and escape the conspiracy of the Quraysh - this is something that has never happened in the history of bravery, and no one in the history of adventures has ever experienced it, in the name of principle and faith.

Figure 24: An imaginary depiction of Ali sleeping in place of the Prophet to sacrifice himself for him.

Under the cover of night, the Prophet slipped away while the Quraysh guards patrolled outside, awaiting their moment. He came out and recited:

﴿*And We have built a barrier wall before them and a barrier wall behind them and covered them so that they cannot see*﴾ [198]

He had a handful of earth which he scattered over their heads. He passed between them unnoticed and took his way to Mount Thawr.

God, revealed to Gabriel and Michael:

"*I have created a brotherhood between you two, and I have made the life of one of you longer than that of the other. Which of you prefers his companion to life?*"

Both of them chose life.

Allah revealed to them:

"*Won't you be like Ali bin Abi Talib? I have made a brotherhood between him and Muhammad. So Ali slept on his bed, redeemed himself and gave him life. Descend to the earth, protect him from his enemy*."

So they descended, Gabriel was at his head, Michael was at his feet, and Gabriel said to him:

"*Congratulations, congratulations*." [199]

Allah has revealed that there is a man who sells himself for Allah's pleasure. He wants only what Allah wants, is proud of nothing but his Lord, and does not follow his own desires. The existence of a person with these qualities in society is a sign of Allah's mercy toward mankind. If there were no men with these qualities among people and there were corrupt men instead, the pillars of religion would collapse and corruption and falsehood would spread. [200]

The attackers began to throw stones at Ali, assuming that he was Muhammad, while he turned over in bed and wrapped his head in a blanket, which he did not take off until morning. Then they attacked him. When Ali saw them, they drew their swords and approached him, Khaled ibn al-Walid went ahead of them. Ali jumped toward him, surprised him and struck him on his hand so that Khaled was startled. Ali seized Khaled's sword and turned it against them. Terrified, they scattered like sheep fleeing in fear.

When they saw him, they said in astonishment:

"*You are Ali!*"

He replied:

"*I am Ali*."

They said:

"*We didn't want you. What has your companion done?*"

He replied:

"*I don't know*."

Then they withdrew from him and hurried to their people to tell them

what had happened so that they could act quickly before it was too late.[201]

THE PROPHET IN THE CAVE

They drove the Prophet out of Mecca accusing him of lying and abandoning him, despite knowing his sincerity, his intellect, his loyalty and his noble character. The Quraysh expelled Muhammad, they did not support him, they did not listen to him, and they did not accept what he said, despite the evidence he presented to them. The Prophet fled alone to escape their treachery. On the way, he encountered Abu Bakr, who had gone out seeking news. Abu Bakr accompanied him and they traveled together about 5 kilometers south until they reached Mount Thawr and hid in a cave there.

The Quraysh pursued him, relentlessly, sending an expert tracker to follow his trail. He informed them that a person had accompanied Muhammad in that area. They followed the trail until they reached the cave, which was covered with tree branches. But God distracted them, because a spider had spun its web at the entrance of the cave and a wild dove had laid its egg there.

Figure 25: The cave of Thawr is located on the north side of the Thawr mountain south of Mecca and about five kilometers south of the Holy Mosque. (The image was digitally edited).

One of them asked those in front:

"*Why don't you look into the cave?*"

He replied:

"*The footprints end here, they have either ascended into the sky or gone underground. I see a dove at the entrance of the cave, so I know that there is no one inside.*" [202]

From this they concluded that the cave was deserted and no one entered

it, otherwise the spider's web would have been torn, the eggs would have been broken and the wild dove would not have settled at its door. The Quraysh made their way to Yathrib in search of him, but in vain, as he remained in the cave for three days.

ALI BRINGS PROVISIONS AND FULFILLS THE TRUST

Ali bin Abi Talib waited until the next night, then he and Hind bin Abi Hala[1] set out under the cover of darkness until they entered the cave of the Messenger of God. The Prophet ordered Hind to buy two camels for him and his companion. Abu Bakr said:

"*I had prepared two mounts for you and me, O Prophet of God, on which you could travel to Yathrib.*"

He said:

"*I will not take them, none of them, except for a price*."

He said:

"*Then they are yours for a price.*"

Figure 26: The pigeon is at the entrance of the cave.

He instructed Ali to pay Abu Bakr for the mounts. Then he instructed him to fulfill his obligations and return those entrusted to him. At that time, when the Prophet was in Mecca, the Quraysh and those who came to Mecca from the Arabs during the annual pilgrimage season used to entrust their money and possessions to the Prophet. To return these deposits, the Prophet ordered, Ali to announce loudly each morning and evening:

"*Whoever has a deposit with Muhammad should come to get it back*."

Certainly, this was a dangerous task amidst the tense situation, as the Quraysh hunted Muhammad with swords and offered a great reward for his capture or death. But for Ali, who had just been lying on the Prophet's bed, this was no obstacle.

The Prophet assured Ali:

---

[1] Hind ibn Abi Hala was a nephew and at the same time foster son of Khadija.

"*They will not be able to do anything to you, Ali, until you reach me; fulfill my deposits in public and I entrust you with my daughter Fatima. I entrust you both to my God, and Allah will protect you.*"

The Prophet also instructed Ali to buy mounts for him, the women and those from the Banu Hashim tribe who wanted to emigrate with him. After spending three days in the cave, the Messenger of Allah set off for the city of Yathrib. Meanwhile, Ali provided the Prophet with food in the cave and informed him of the news. [203]

THE DIVINE WISDOM BEHIND THE FLIGHT

God could have saved His Messenger through a brilliant miracle, sparing Muhammad the need to resort to the cave or Ali to risk his life. Allah is capable of all that. He is the one who caused the spider to spin its web, and allowed the trees to grow at the entrance of the cave, and commanded a pigeon to lay its eggs. But no, the divine plan was for things to happen according to their natural circumstances. However, divine assistance is used in certain matters when the matter is beyond human ability. It happened this way so that this would be an example and an effective lesson for all of us to work diligently on religion and faith, and so that we would not have to wait for a miracle from heaven. For Allah did not save his Prophet by miracles. Moreover, He did not honor him and bestow divine kindness upon him until He saw the willingness, sacrifice and initiative to do so in his Prophet. Allah, helped his Prophet since there was no one with him to help him by sending down Sakina[1] upon him and supporting him with unseen soldiers. [204]

ABU BAKR'S FEAR IN THE CAVE

In these challenging moments, despite the obvious miracles and impressive signs, Abu Bakr found himself overwhelmed with doubt regarding Allah's victory for His Prophet. He was gripped by sadness and distress about himself because he saw that the Quraysh soldiers had reached the cave where the Prophet was hiding and that his fate was sealed. Abu

---

[1] Sakina is a state of soul mentioned in the Koran. There is no exact equivalent in the english language. The terms ataraxia, peace, serenity, peace of mind, (happiness-) bliss, security, and God-consciousness perhaps best reflect the meaning. "Sakina" is analogous to the Jewish term "Shechinah", which means the presence of God.

Bakr was therefore saddened by his decision to leave the Quraysh and accompany the Prophet on this dangerous adventure. He had lost the Quraysh and his reputation in Mecca, and perhaps he would also lose his life for accompanying the Prophet.

The Prophet stopped him and told him that he should not be sad because God is the supporter of his Prophet and that God will also save Abu Bakr by saying:

"*God is with us*."

But when Abu Bakr did not respond to the Prophet's request, the Sakina was taken away from him so that only the Messenger of God received the Sakina, indicating that Abu Bakr did not deserve this favor and honor from God. [205]

Inside the cave, the Prophet faced a precarious situation, with no one to defend him. His companion was not only incapable of defending him, but was also a heavy burden on him due to his sadness and fear. Instead of being a source of relief and support for the Prophet, the Prophet had to comfort and reassure him. Therefore, he had no influence in defending the Messenger or alleviating the difficulties he faced. [206]

ON THE WAY TO YATHRIB

When the Prophet set out from the cave for Yathrib, the Quraysh offered a reward of one hundred camels to the one who brought the Prophet Muhammad. One of those who pursued the Prophet was Suraqa ibn Jusham. When Suraqa found the Prophet, he tried to catch up with him. The Messenger of Allah saw him and said:

"*O God, protect me from Suraqa*."

Suddenly, Suraqa's camel then fell to the ground and Suraqa said:

"*O Muhammad, I knew that what hit my camel's legs was from you. Ask God to set my camel free again. I swear that if you do not get good from me, you will not get evil from me.*"

So the Messenger of God called out to Allah. God then released his camel. Suraqa, however, returned to his plan to chase after the Prophet. The camel stumbled once more, and Suraqa pleaded with the Prophet again. The Prophet prayed to God again. Finally, when his camel were freed for the third time, he said:

"*O Muhammad, this is my camel in your hands, and my servant for you. I will also send away those who are searching for you.*"

The Prophet said:

"*I do not need anything from you*."

The next day, the Quraysh came to Suraqa and asked:

"*O Suraqa, do you have any knowledge of Muhammad?*"

He said:

"*I was informed that he has left you. I have searched this site and I have seen no one, no trace. Return, for I have checked it for you.*" .

The Prophet continued his journey until he reached the tent of Umm Ma'bad, descended there and asked Umm Ma'bad for hospitality, and she said:

"*I have nothing.*"

The Messenger of Allah saw a sheep on the edge that had wandered away from the flock due to its weakness and asked:

"*Will you allow me to milk it?*"

She said:

"*Yes, but there is nothing good about it.*"

He put his hand on the sheep's back, and it became one of the fattest sheep. He put then his hand on its udders and it gave an abundance of milk. They all drank from the sheep's milk until they were full. When Umm Ma'bad saw what had happened to the sheep, she realized that this man was blessed and could help her heal her sick son. She brought him her son, who could neither speak nor stand up, and pleaded with the Prophet for help. The Prophet took a date, chewed it and put it in the child's mouth. The child immediately stood up, walked and spoke.

When her husband Abu Ma'bad came back and saw this, he asked his wife what had happened. She said:

"*A man from Quraysh passed by me, with good looks, a shining face, good character. He was neither tall nor short, he had even features, shining black eyes, long eyelids, a hoarse voice, a long neck, a thick long beard and long eyebrows. When he is silent, he is dignified, and when he speaks, he is praised and exalted by splendor. He is the most perfect man; he shines from afar, and he is even better and higher up close. His logic is beautiful like falling pearls. His words are balanced, neither little nor much, he has companions who surround him when he speaks, listen to what he says, and when he commands, they hasten to carry out his orders. He is neither grumpy nor playful.*"

Abu Ma'bad immediately recognized that this man was none other than the Prophet Muhammad. Abu Ma'bad and his family embraced Islam. [207]

THE PROPHET IN QUBA

The Messenger of God continued his emigration until he approached Yathrib. He reached Quba first, a village southeast of Yathrib, about half an hour's walk away. He was warmly welcomed there and stayed in the house of one of the companions. Abu Bakr urged the Prophet to continue

to Yathrib, but he chose to wait in Quba, saying:

"*I will not go until my mother's son and my brother arrive with my daughter (referring to Ali and Fatima).*"

The Messenger of God stayed in Quba. Abu Bakr became angry, and separated from the Prophet. The Messenger of God wrote a letter to Ali asking him to come to him and not to wait. He gave the letter to Abu Waqid al-Laithi. The people were very happy about the Prophet's arrival in Quba. Every day they came in groups to Quba to greet the Messenger of Allah.

When the Prophet's letter reached Ali bin Abi Talib, he prepared to go out and emigrate. He informed the oppressed believers who were with him and ordered them to sneak in and go to Dhi-Tawa[1] under the cover of night. He then set off with Fatima, the daughter of the Prophet, his mother, Fatima bint Asad bin Hashim, Fatima bint al-Zubair bin Abdul Muttalib. Two other men accompanied him, one of whom led the camels hurriedly out of fear.

Ali bin Abi Talib said to him:

"*Calm down, for the Messenger of God said to me: O Ali, from now on they will not harm you.*"

But on the way, masked Quraysh horsemen caught up with him and reached him near Wadi Dhajnan[2]. Ali lowered the women and approached the horsemen, brandishing his sword. They ordered him to return. He said:

"*And if I do not?*"

They said:

"*You return willingly or we will return with your head, for you are easy for us to kill.*"

The knights approached the camels to frighten them so that those on them would fall off. Ali stepped between them. One attacker struck at him, but he swiftly evaded the blow, countered with a strike to the man's shoulder, and killed him. The knights withdrew from him and said:

"*Leave us alone, O Ibn Abi Talib.*"

He said threateningly:

"*I am going to my cousin, the Messenger of God in Yathrib, and whoever likes me to tear his flesh and spill his blood shall follow me or fight me."*

None of them dared to approach him and they galloped away on their horses. Ali turned to his companions and said:

"Let's keep moving."

He continued his journey without fear and made his route known until he reached Dhajnan. He stopped there and stayed for about a day and a night. A group of fugitive believers joined him, including Umm Ayman, the

---

[1] Dhi-Tawa: A valley that is about five and a half kilometers north of the Kaaba.

[2] Wadi Dhajnan: A valley that is 19 kilometers north of Mecca.

Prophet's foster mother. They prayed to Allah that night, standing, sitting and lying down, until he reached the village of Quba. Allah mentioned what they did and how they prayed to Him and supplicated to Him on their journey:

> ﴿*those who remember Allah standing, sitting, and lying on their sides and reflect on the creation of the heavens and the earth: 'Our Lord, You have not created (all) this in vain. Praise be to You. Save us from the punishment of (Hell) Fire. Our Lord, surely whoever You let enter the Fire, You have disgraced him. And the unjust will have no helpers. Our Lord, surely we heard a caller calling to faith: 'Believe in your Lord. Then we believed. Our Lord, forgive us our sins, blot out our evil deeds and set us apart among the good. Our Lord, and give us what You have promised us through Your messengers, and do not put us to shame on the Day of Resurrection. Surely You will not break what You have promised. Then their Lord answered them: 'I will not let any of your deeds go astray, whether of male or female; some of you are of others. So to those who have migrated and been expelled from their homes, and who have been harmed in My way, and who have fought and been killed, I will surely wipe out their evil deeds and will surely make them enter gardens with streams running through them as a reward from Allah. And Allah - with Him is the best reward.*﴾ [208]

Upon hearing of their arrival, the Prophet requested:

> "*Call Ali for me*."

They replied:

> "*O Messenger of Allah, he cannot come*."

The Prophet went then to Ali himself, when he saw him, he embraced him and wept noticing his wounds and swollen feet. He said to Ali:

> "*O Ali, you are the first in this community to have believed in Allah and His Messenger, the first of them to have migrated to Allah and His Messenger, and the last of them to remain with His Messenger. By Him in Whose hand is my soul; only a believer loves you whose heart Allah has tested for faith. And only a hypocrite or unbeliever will hate you.*"

In Quba, Ammar bin Yasser suggested building a place for prayer. The Messenger of God approved the idea and ordered the construction of the first mosque in Islam. He ordered Abu Bakr to ride the camel and walk with it to mark the boundaries of the mosque according to its circumference, but the camel did not move. The Prophet ordered then Omar to do so, but the camel still would not budge. Finally Ali was instructed and the camel moved and circled the area. The Prophet said:

> "*Loosen her reins and build on her course, for so it has been commanded.*
> " [209]

HYPOCRISY IN MECCA

Not all those who had come with the Prophet from Mecca to Yathrib had truly believed in Allah. Some of them had accepted the Islam because they saw in it positive signs that coincided with their dreams and hopes, and what their souls were striving for. Therefore, they supported the message and endured suffering and hardship for Islam.

Figure 27: The hypocrites in Mecca are plotting.

All this was done in the hope of achieving their personal goals, whether to gain positions of power, wealth, or prestige. Their outward support of Islam was a means to an end, not a reflection of true belief. They accompanied and supported the Islam as long as it did not call for self-sacrifice and death. These people are known as hypocrites. There are verses in the Quran that indicate the presence of hypocrites in Mecca before Medina, including:

> ﴿*And among the people there are some who say, 'We believe in Allah.' But when he is afflicted for the sake of Allah, he equates the temptation of people with the punishment of Allah. But when help comes from your Lord, they will surely say, 'We have been with you. Does Allah not know better what is in the hearts of the people of the world?*﴾ [210]

The hypocrites say, "We believe." in the plural form, they want to include themselves among the believers, in every possible way, that is, we believe like all other people who have believed. When the enemy sometimes attacks them - while they are on the path of Allah and faith - and hurts them, they do not hold on to the pain and difficulty, and they portray the torture of the polytheists and the pain of people as the punishment of Allah that must be guarded against, so they return and leave their faith behind and become disbelievers again for fear of the punishment of people.

The interesting thing here is that the Quran refers to Allah's retribution

as "punishment" and people's pain as "trial or temptation". This expression indicates that people's pain is not a punishment - in reality - but a test and a path to perfection. Then the verse continues, and when help comes from your Lord in the future, they will surely say, "We are with you," because these hypocrites - weak in faith - see themselves as participating in this victory with the Muslims. Do they think that Allah does not know what is hidden in the depths of their hearts and does not know their true intentions? [211]

In the coming chapters, we will uncover the true nature of this hypocritical group and see how they maintained their cover to achieve their material goals. [212]

ARRIVAL OF THE PROPHET IN YATHRIB

On the twelfth day of the month of Rabi al-Awwal, fifteen days after his arrival in Quba, the Prophet set out for Yathrib on Friday. He reached the valley of Banu Salim bin Awf[1].where he led the first Friday prayer in Islam. He delivered his first sermon there, in which he preached to the Muslims and gave them advice. In his speech, he said:

> "...*Increase the remembrance of Allah and work for what comes after death, for whoever rectifies what is between him and Allah, Allah will suffice him in what is between him and people*…" [213]

After the Prophet had finished, he mounted his steed and set off for Yathrib, accompanied by Ali, who always accompanied him on his journeys. He reached Yathrib on Friday afternoon. Hundreds of people in Yathrib were waiting impatiently for his arrival. When he arrived, they rushed to him and gathered around him to welcome him. As the Prophet passed by the families of the Ansar, they confronted him and asked him to stay with them.

The leaders of the Aws and the Khazraj were at the forefront of those welcoming him, among them was Abdullah ibn Abi ibn Salul, who was nominated as the king of Yathrib. Therefore, it was expected that the Prophet would reside in his house because of his position among his people, as it was customary at that time for important personalities to reside in the houses of tribal leaders and nobles. However, Allah willed the true character of Islam to be shown from the first day. The Prophet's decision

---

[1] Historical note: at this site, a mosque was later constructed. Today, it is located in the southwest of Medina, approximately 900 meters from the Quba Mosque.

mirrored Allah's will. When the people of Yathrib continued to insist that the Prophet's stay in their homes, he presented a solution that satisfied everyone without favoring any particular family or individual. He said:

"*Make way for the camel, it is commanded by God*".

Figure 28: The arrival of the Prophet and Ali in Yathrib.

The Messenger of Allah let go of the reins, allowing the camel to roam freely. He rode the camel on until he arrived near the door of Abu Ayyub al-Ansari, the poorest man in the city. The Messenger of God got down from the camel and the people gathered around him and asked him to stay with them.

So Umm Abu Ayyub took the opportunity and rushed to the Prophet of Allah's belongings and took it into their house. When the people became numerous, the Messenger of Allah asked:

"*Where are my belongings?*"

They replied:

"*Umm Abu Ayyub has brought it to their house.*"

Thereupon the Messenger of Allah said:

"*A man is with his belongings.*"

Thus, the Prophet chose to stay in Abu Ayyub's house, where the camel had stopped. This was a revelation from God that this religion is the religion of the oppressed and not the religion of the arrogant. The Prophet stayed with Abu Ayyub for a month, and Ali was with him. The place was also the area where the mosque and the Prophet's house were built.

The Prophet Muhammad changed the name of the city of Yathrib to Medina. He also ordered that the Islamic calendar should begin from the day of his emigration. Initially, the companions dated by months until the

middle of the fifth year, after which they began to date by years.[214]

THE RETURN OF THE MUSLIMS FROM ABYSSINIA

When the news of the Prophet's emigration reached the Muslims in Abyssinia, thirty-three men and eight women returned from there. On their way to Medina, they passed through Mecca, as the route runs along there. The Quraysh captured them and treated them with violence and harshness, regardless of their kinship. They killed two men and captured seven of them. The rest managed to escape and reached the Messenger of Allah in Medina.

THE BUILDING OF THE PROPHET'S MOSQUE

The Prophet bought a piece of land owned by two orphans from the Khazraj and decided to build a mosque on it. This was the place where the camel had stopped. He announced the construction of the mosque and people began to transport stones from the al-Hurra[1] area. The women participated in the construction of the mosque, carrying stones at night, while the men worked during the day. The Prophet himself took part in carrying the stones, which made the companions work hard and diligently. As they worked, they enthusiastically recited rhythmic poems:

"*When we sit idle and the Prophet works very diligently,*
It may seem that we are useless and not ready for action.
But our task is to help and support him,
Because only together can we achieve great results and develop."

Others recited while working:

"*O Allah, the reward that matters is that of the Hereafter,*
So I ask You to have mercy on Ansar and Muhagirun at the same time."

The Messenger of God built his houses and his companions built their houses around the mosque, and each of them had opened a door to the mosque. The construction of the mosque was the first work that the Prophet began in Medina, and it is a work of great significance and importance. For Muslims have now become two groups: Immigrants (Muhagirun) and Supporters (Ansar).

The Muhajirun are the Muslims who emigrated with the Prophet, while

---

[1] al-Hurra is a volcanic field of black basalt rocks located southeast of Medina. It forms one of the city's natural boundaries.

the Ansar are the Muslims from al-Medina. The circumstances of each of the two groups, their living and psychological conditions and their aspirations were different. The Muhagirun left their homeland and became without money and without a home. On the other hand, the Ansar were blessed with their homeland and houses, but they were also two competing tribes (Aws and Khazraj), burdened and exhausted by wars.

Islam and the Prophet sought to unite them, encouraging a religious perspective to daily interactions. The goal was for all to merge in the crucible of Islam, becoming as one body, sharing mutual love, mercy, and cooperation. The mosque is the place where all this can be realized. It is not only a place of prayer, but also the most excellent means of intellectual education and of spreading friendship and love among Muslims. It also helps to facilitate relationships within the community and reduce problems in official dealings that point to differences between individuals. In addition, it is a center of leadership, a place to receive guests, a court to settle conflicts, and even a hospital to treat the sick and injured. [215]

622 - 623 AD

THE FIRST YEAR AFTER THE HIJRAH

AISHA BINT ABU BAKR IN THE PROPHET'S HOUSEHOLD

In the first year of the Hijrah, in the month of Shawwal, Aisha moved into the Prophet's house at the age of twenty, after he had married her three years earlier in Mecca.

Aisha was one of the Prophet's bravest wives and at the same time the most jealous and envious of them all. Her Presence in the Prophet's life brought challenges, as she caused conflicts not only during his lifetime but also afterward. Due to the political situation, the Prophet could not make a final decision about her and had to endure all these difficulties. [216]

CONVERSION OF ROZBEH KHOSHFOUZDAN TO ISLAM

Rozbeh [217] was a monk from Persia who left Zoroastrianism and emigrated to Syria because he was fascinated by Christianity. He then went to Iraq and Turkey and met their scholars. In the first year of emigration, he traveled to the Arabian land in search of the prophesied prophet.[218]

He met a group of Banu Kalb and asked them to take him to the Hejaz region, but they broke their promise. They sold him as a slave to a Jew, and then the Jew's cousin bought him from Banu Quraiza until he came to Medina. There he met the Prophet Muhammad.

Rozbeh searched for the signs of the prophesied Prophet, which were told to him by one of the monks: that he does not take alms, accepts gifts and has the seal of prophethood between his shoulders. He found that the qualities he was looking for were present in the Prophet Muhammad, leading him to embrace Islam. The Prophet named him Salman. He became known as Salman the Persian (al-Farsi) and Salman al-Muhammadi. [219]

THE BROTHERHOOD

Those among the Muhajirun and Ansar who embraced Islam separated themselves from their own people, their brothers and their tribes in a real and profound way. They faced all kinds of challenges and harm from many, including relatives. Their ties with their kin were severed as if they had no tribe. Many felt isolated, lacking both support and tribal protection. The Islamic brotherhood emerged to fill this void and overcome the feeling of loneliness.

A few months after the Prophet's arrival in Medina, the brotherhood began between his companions from the Muhajirun and Ansar. At that

time, the Muslims who joined the Brotherhood were ninety men. The Prophet continued the brotherhood depending on who embraced Islam or joined the Muslims in Medina. Thus a brotherhood was formed between Abu Dhar and Salman al-Farsi, and a brotherhood between Abu Bakr and Kharija bin Zuhair, and between Omar and Atban bin Malik, and also between Hamza and Zaid bin Haritha, and so on, until they reached one hundred and fifty men.

The Messenger of God paired the people in brotherhood and left Ali to the last. Ali bin Abi Talib asked:

> "*O Messenger of God, have you made brotherhood among your companions and left me out?*"

The Prophet replied:

> "*I have left you to myself. You are my brother and I am your brother. If anyone asks you, say, 'I am a servant of God and the brother of His Messenger. Only a liar can say that after you. By the One who sent me with the truth, I have not excluded you except for myself. You are to me as Aaron was to Moses, except that no prophet comes after me. You are my brother and the one who receives my inheritance.*"

The concept of brotherhood is credited with strengthening Islamic society and reinforcing its bonds. It is a manifestation of social justice and promotes human and moral values, equality and unity. These values were expressed by sharing money and accommodation between the Muhajirun and the Ansar and by overcoming social differences among Muslims. There is no difference between a master and a slave, the rich and the poor, the black and the white. This brotherhood was not limited to emotional ties or tribal or personal interest, but was based on truth and faith in God and His Messenger. [220]

THE CITY CONSTITUTION

Five months later, the Prophet wrote a document dealing with relations between Muslims and Jews in Medina. It also defines the rights of Jews, their religion and their property, and it was stipulated that they should not help anyone against him, and if anything happens to them, they must help, just as the Muslims must do so in return.

The document was not limited to regulating Muslims' relations with others, but a large part of it was put forward to define general rules and practical bases for relations between Muslims themselves. This document served as a foundational constitution, outlining relations within the new state – both domestically and internationally.

The text of the city constitution reads as follows:

"In the name of God, the All Gracious, the Merciful. This is a treaty from Muhammad, the Prophet, concerning the believers and Muslims of Quraysh and Yathrib and those who follow them; he joined them and fought with them, for they are one nation. The Muhajirun of Quraysh decided their affairs and their customs according to the rules of blood money and blood revenge that were common among them. They resolved their conflicts through benevolence and justice among the believers. The Banu Awf, likewise, acted according to their original customs. Each group resolved the captivity of its members through benevolence and justice among the believers, etc."

The document emphasized concepts that were the basis of the Islamic state, including:

1- Diversity of society and the plurality of its spectrum.

2- Presentation of the state as a political state led by the Prophet.

3- The recognition of the freedom of belief and practice of the various religious communities.

4- The fusion of the tribal society in Medina into the crucible of Islam, and Islam is the first reference and the basis for all political, social and economic affairs.

5- Consideration of the Jews as part of the political community in Medina and they participate in war and peace in Medina. [221]

The Jews lived in Medina and the surrounding villages for hundreds of years. They were several tribes, the most important of which were the tribes of Quraiza, al-Nadir and al-Qainuqa. The Jews believe in the superiority of their race and that they are God's chosen people [222] and that they should not allow anyone to share this honor with them, which they see for themselves, and they regard the Arabs with great contempt. Therefore, the behavior of the Jews and their relationship with others was based on mistrust and tendency to isolate themselves,[223] and this contributed to the fact that Judaism was not widespread among the Arabs, except for a few who were influenced by them and adopted their faith.

After the Prophet's arrival in Medina, the Jews of Quraiza, al-Nadir and Qainuqa came to the prophet and asked for an agreement. He wrote a separate agreement for each tribe but on the condition that they would not help anyone against him, nor would they attack any of his companions with tongue, hand or weapon, secretly or openly, by night or by day. And if they did, the Messenger of God would be free from shedding their blood, taking their offspring and their wives and taking their wealth.[224]

THE FOUNDATIONS OF THE NEW STATE

The Messenger of Allah began the establishment of the first Islamic state under difficult conditions, both at home and abroad. This situation required effective solutions in various fields, be it economic, social, religious or security-related.

In the religious sphere, many regulations were issued, such as: the call to prayer (adhan), prayer, alms tax (zakat), fasting and much more. This legislation began in Mecca and gradually continued in Medina.

On a social level, brotherhood was established between Muslims. Then came the constitution, which legislated a law to regulate the lives of the people in this young state.

As external threats continued to jeopardize the existence of this state, it was necessary to be militarily prepared. A disciplined army was necessary to protect the emerging state and its people. Hence came the concept of jihad[1], which means fighting in the name of Allah in defense of Islam and Muslims. Jihad was not limited to defense, but also played an important role in initiative and attack when necessary.

Since to end oppression in the world and establish justice, Islam uses all peaceful means possible. When these are not effective, it resorts to the use of force to achieve these righteous goals. Jihad is therefore a military solution that complies with rational and natural laws as well as Sharia and faith. If Islam had not used the sword, it would not have been the religion of truth and justice, nor the religion of innate nature and reason. It would have been a traitor to society and all mankind throughout history. [225]

THE PROPHET'S FIRST CAMPAIGN

Seven months after his arrival, the Messenger of God began forming saraya groups[2]. The aim of the Saraya was to exert both economic and psychological pressure on the Quraysh, forcing them to realize that the Muslims would not allow them to act freely in the region after expelling them, harming them, stealing their wealth and killing them.

When the Prophet wanted to send a group, he would call together a

---

[1] Jihad encompasses all endeavors, whether through action or speech, aimed at advancing Islam, defending Muslims from aggressors, securing the freedom of Muslim nations, or aiding individuals and the Muslim community as a whole.

[2] Saraya refers to a military expedition or campaign in which the Messenger of God does not personally participate. In contrast, Ghazwah is a battle in which the Prophet is personally present.

saraya and say:

> "*March in the name of God, by God, in the way of God and in the religion of the Messenger of God, and do not go too far, do not mutilate, do not be treacherous, do not kill an old man, a child or a woman, and do not cut down a tree unless you are forced to do so. If a man of the lowest or best Muslims sees a man of the Quraysh, he is safe until he hears the word of God. If he follows you, then he is your brother in religion, and if he refuses, then tell him how he can survive and seek God's help against him.*"

Some Saraya undertook reconnaissance missions, observing Quraysh movements in the region and tracking attackers around the city's outskirts. The saraya encouraged the Muslims and boosted their self-confidence. As a result of these battles and saraya, there were truces, reconciliations and alliances between the Muslims and many tribes in the region.

THE EXPEDITION OF AL-USHAYRA

A year after the Prophet's arrival, he launched his first military campaign, known as "Ghazwa al-Ushayra". This campaign was aimed at a convoy of Quraysh under the leadership of Abu Sufyan. The Prophet Muhammad himself set out with one hundred and fifty fighters. When they came to a place called "al-Ushayra", they did not find the convoy.

The Prophet and his companions stayed for a few days at a place called "Yanbu" to follow the convoy of Abu Sufyan. There they concluded peace agreements with the Banu Madlij and their allies from the Banu Damra. These treaties ensured mutual non-aggression between the tribes fostering future peace.

Ammar bin Yasir and Ali bin Abi Talib went to the Banu Madlij farmers who were working on their water sources and palm trees. They lay down on the ground to rest. When they fell asleep, the Messenger of God came and saw that some dust from the earth was scattered on them. He woke them up and gently said to Ali bin Abi Talib:

> "*Get up, O Abu Turab, Get up, O Abu Turab.*"

The Prophet said:

> "*Shall I tell you about the two most unfortunate people?*"

They replied:

> "*Yes, O Messenger of Allah.*"

He said:

> "*Ahimar of Thamud, the one who slaughtered the she-camel, and the one who will beat you, O Ali, here - and he put his hand on the top of his head - until this gets wet from it.*"

And he took Ali's beard in his hand. [226]

The nickname Abu Turab[1] – meaning Father of earth – was among the most beloved titles given to Ali bin Abi Talib.[227] After that they returned to Medina without clashes or fighting. [228]

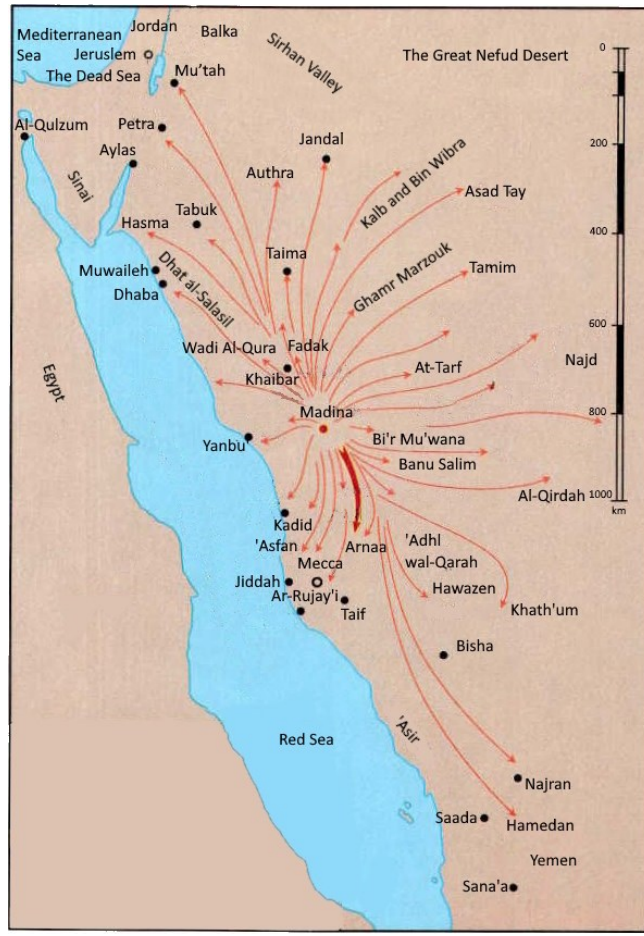

Figure 29: The expeditions (saraya) to the villages and tribes.

---

[1] Abu Turab: translated to Earth Father in English. It was Ali ibn Abi Talib's favorite nickname, and he took pride in being addressed by it. However, during the Umayyad dynasty, some rulers who harbored hostility toward him, began using the nickname in a derogatory manner, cursing him with it from the podiums.

THE EXPEDITION OF BATN NAKHLA

In one of the reconnaissance campaigns in the second year, the Prophet wrote a letter to the commander of the campaign. He ordered him not to open the letter until it had run for two days. They marched for two days, he opened the letter and found in it after the Basmalah[1]:

> "*Walk with the blessing of God together with your companions who follow you until you reach Batn-Nakchla. Watch over the caravans of the Quraysh and bring us news about them.*"

He told his companions that the Prophet of Allah had commanded him not to force any of those who were with him. They all had the choice of either staying with him or returning. They all went with him and stayed there. A caravan from Mecca passed by and the Muslims attacked them. They killed one man and captured two others and stole what they had with them. This happened on the first day of the sacred month of Rajab. The sacred months are four: Rajab, Dhu al-Qidah, Dhu al-Hijjah, and Muharram. They were named as sacred because the Arabs forbade fighting during them. When they came to the Prophet, he stopped the caravan and the two captives. He refused to take anything from them. Quraysh said:

> "*Muhammad has desecrated the holy month by shedding blood, taking money and kidnapping men in this month.*"

Accusations against the Muslims spread widely, further complicated by Jewish involvement.[229] As the matter became a topic of widespread discussion, the Quran was revealed by Allah to resolve the disputes. He says that although fighting in the sacred months is a great sin, there are exceptions to this rule. It should not be allowed for some corrupt groups to spread injustice and corruption and divert people from Allah's path and deny Allah. In fact, endeavoring to mislead people and turn them away from the way of Allah and His religion and driving the inhabitants out of their homes is worse than murder. [230]

Later, the Quraysh sent the ransom for the two captives and the Prophet released them. The Quraysh recognized their diminishing control over regional trade routes. They also no longer had full control and could no longer lead their commercial caravans to the Levant easily. They realized that they had to return to reason and wisdom and abandon oppression and arrogance to get peace in return.

After a while, the unbelievers of the Quraysh wrote to Abdullah bin Ubayy[2], and those who worshiped idols from the Aws and Khazraj:

---

1 Basmalah means, the phrase: "In the name of the merciful and gracious God".

2 Abdullah bin Ubayy was a leader in Yathrib and the lord of the Khazraj tribe. He

"*You have given refuge to our wanted one, and you are the most numerous people of Yathrib. We swear by God, either you will kill him or drive him out, or we will seek the help of the Arabs against you, or we will march to you until we kill your fighters and take your women as slaves*."

The Prophet heard of their meeting, so he went to them and said:

"*The warnings of the Quraysh have had a great effect on you. They have not conspired against you any more than you would like to conspire against yourselves. You are these people who want to kill your sons and your brothers.*"

When they heard this from the Prophet, they dispersed. The Quraysh disbelievers were informed that their intimidation and threats had failed. [231]

---

was about to become the lord of the city before the Prophet Muhammad arrived. He believed that Islam had robbed him of his power, which led him to fight the Prophet Muhammad secretly and openly.

623 - 624 AD

THE SECOND YEAR AFTER THE HIJRAH

THE RANSOMING OF SALMAN AL-MUHAMMADI

In the first year of the Hijrah, the Messenger of God dictated a contract for the ransoming of Salman al-Muhammadi, which was written by Ali bin Abi Talib. The contract stated that

> "*Muhammad bin Abdullah, the Messenger of God, ransomed Salman al-Farisi from Othman bin al-Ashhal al-Qurazi by planting three hundred palm trees and paying forty ounces of gold. In this way, Muhammad bin Abdullah was freed from the price of Salman al-Farisi. Salman's loyalty was to Muhammad bin Abdullah and his family, so no one had anything against him.*"

Figure 30: An imaginary depiction of Salman al-Farsi.

Although the Jewish slave trader demanded an exorbitant amount of money for the release of Salman al-Farisi, the Messenger of God insisted on ransoming him to free him from the slavery that was exhausting him. The Messenger of God cherished this believer and rejected any form of racial discrimination against him.

He once said:

> "Salman is from us, Ahl al-Bait[1]". [232]

THE CHANGE OF QIBLA

When the Prophet arrived in Medina, he prayed in the direction of Bait al-Maqdis (Jerusalem). But he had a special connection to the Kaaba and was waiting for the order to change the Qibla (the direction that Muslims face during prayer). Perhaps the reason for this is due to the Prophet's connection with Abraham, in addition to the fact that the Kaaba is the oldest monotheistic base for the Hanifs previously. Though he did not request this change directly from Allah, the Messenger of Allah was fully

---

[1] Ahl al-Bait: is an Arabic expression that literally means "family of the house" and refers to the direct family of the Prophet Muhammad, including his daughter Fatima, his son-in-law Ali, and their descendants, including Hassan and Hussein.

submissive to His will, turning his gaze to the sky eagerly, waiting for the revelation to descend with the divine command.

The Jews in Medina began to mock the Messenger because he was praying toward Jerusalem. They said to him:

"*You follow us, you pray in our direction of prayer, and tomorrow you will convert to our religion.*"

The Messenger of Allah felt very sad and distressed about this, for he feared that the believers might be turned away from their religion and others might refuse to convert to Islam if the insults of the Jews continued because of the direction of prayer.

Soon after, the revelation arrived with the glad tidings that communicated the words of Allah to Prophet Muhammad: We see you turning your face to the sky and asking Allah for help. So we will guide you to a direction of prayer that you will love and accept.

He then orders him and the Muslims to turn toward the Sacred Mosque (Kaaba). [233]

On the next day and during noon prayer, the prophet with the Muslims in the mosque of Banu Salim finished two rakat of the prayer. Gabriel came down, took the arm of the prophet and turned him toward the Kaaba. The rows behind him turned around and they prayed the last two rakat to the Kaaba. The Jews said in surprise:

"*What has turned them away from the direction of prayer they had?*"

The mosque of Banu Salim, where this change took place, was called the "Mosque of the Two Qiblas". Since then, the Qibla has been directed toward the Kaaba. This event occurred in Rajab during the second year of the Hijrah. [234]

BATTLE OF BADR

The Quraysh relentlessly persecuted the Muslims – seizing their possessions, expelling them and attempting to force them to renounce their faith. Therefore, the Muslims had to defend themselves and not simply surrender to the Quraysh attacks and oppression.

In Mecca persecuted Muslims often injured and beaten would come to the Messenger of Allah, seeking solace from the cruelty of Quraysh. The Messenger of Allah said to them:

"*Be patient, for I have not been commanded to fight.* "[235]

And after he had migrated to Medina and in the second year of the Hijrah on the seventeenth day of Ramadan, divine permission was given to fight in self-defense:

{*Permission (to fight) is given to those who are being fought because they*

have been wronged - and Allah indeed has the power to help them - (to them) who have been unjustly expelled from their homes only because they say: Our Lord is Allah. And if Allah had not repelled some people by means of others, monasteries, churches, synagogues, and mosques in which Allah's name is frequently mentioned would indeed have been destroyed. - And Allah will certainly help those who help Him. Allah is indeed Powerful and Almighty. ﴾ [236]

Through the reconnaissance missions, the Messenger of Allah learned of the return of the caravan of Abu Sufyan, which traveled from Syria to Mecca and contained seventy horsemen. The caravan also carried most of Quraysh's wealth, which was estimated at fifty thousand dinars.

The Islamic army planned to move out and confront the convoy in order to strike fear into the hearts of Quraysh and put pressure on them. The aim was to make Quraysh change their policy toward Muslims and allow the Prophet and Muslims to practice their religious rites in peace without persecution or harm. Even if it comes to the point where the Muslims take over the trade caravan, it would be as compensation for what Quraysh took from them in an unfair manner.

The threat to a convoy of this size on the main transportation route from Mecca, which is considered the economic lifeline of Quraysh, would have serious implications for Quraysh's interests, and Quraysh would not ignore this matter under any circumstances. [237]

The Messenger of God instructed the Muslims to prepare for the caravan. However, many hesitated, fearing Quraysh's retaliation. [238]

Meanwhile, Abu Sufyan learned through his scouts that the Muslims were coming toward him. He directly changed the route of the caravan and traveled to Mecca via the sea coast (See Figure 31). He also sent an envoy to Mecca to inform them of the matter and ask for help. The envoy of Abu Sufyan shouted in Mecca while he was standing on his camel and tore his robe. He said:

"*O people of Quraysh. The caravan, the caravan. Your wealth at Abu Sufyan, was attacked by Muhammad and his companions. I do not see that you will reach it. help! help!*"

Quraysh then announced general mobilization. Every significant Quraysh leader raised money to equip the army, and they said:

"*Whoever does not go with us, we will destroy his house.*"

No man stayed behind, and whoever stayed sent someone in his place.

Umayyah ibn Khalaf hesitated to go out because Saad bin Muadh[1] had already come to Mecca as a pilgrim and had stayed with Umayyah because

---

[1] Saad bin Muadh: was a leader of the Banu Aws in Yathrib and a companion of the Prophet Muhammad.

of their friendship. Saad set out to complete the pilgrimage and Umayyah accompanied him. Abu Jahl met them and said to Saad:

"*I see that you are walking around safely in Mecca, even though you are*

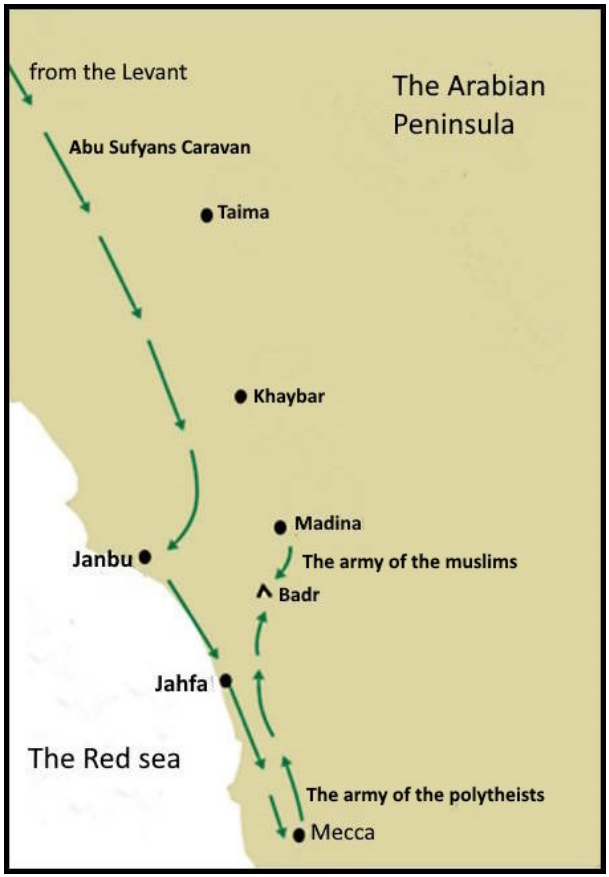

Figure 31: The path of the caravan of Abu Sufyan, the army of the polytheists and the army of the Muslims.

protecting those who have rebelled against their religion. If you were not with Abu Safwan (Umayyah), you would not return to your family unharmed."

Saad said to him aloud:

"*If you try to prevent me, I will prevent you from something that will be more difficult for you.*"

Then he continued:

"*Your way to Medina.*"

Umayyah did not agree with him because he addressed the leader of Mecca with a high tone and scolded him. Saad said to Umayyah:

"*Leave it, because by God, I heard the Messenger of God say: you are*

dead. You will be killed."

Umayyah said in shock:

"*In Mecca?!*"

Saad said:

"*I don't know.*"

Umayyah said anxiously:

"*By God, Muhammad never lied.*"

He then decided not to come out. On the day of Badr, Abu Jahl pressured Umayyah to join the battle. He sent Uqbah bin Abi Muait with a censer of incense, mockingly saying:

"*Burn some incense since you belong among the women.*"

Umayyah became angry and wanted to go out. His wife tried to stop him and said:

"*By God, Muhammad does not lie.*"

But he insisted on going out.

The actions and attitudes of Umayyah ibn Khalaf were not based on reason and conscience. Although he believed in the sincerity of Muhammad, he did not want to oppose him only out of fear for himself, and when he changed his mind, he took part in the war only out of enthusiasm and pre-Islamic courage. His decision ultimately led to his loss, as the following events would reveal. [239]

When Quraysh arrived in al-Juhfa, Banu Zahra chose to return and not participate in the war. Their ally, Ubay ibn Sharik al-Thaqafi, persuaded them to abandon the fight, warning them against wasting their wealth and following Abu Jahl's lead. [240]

Abu Sufyan diverted the caravan's route toward Mecca, ensuring its safety. He then sent word to the Quraysh, advising them to return home. However, Abu Jahl was determined to press on, vowing to confront the Muslims, remain there for three days, and demonstrate Quraysh's strength to the Arabs. [241]

When the Prophet arrived near Badr, a problem arose. All three parties did not know where the other parties were at that moment, due to the acceleration of events, the distances between them and the slow speed of the reconnaissance messengers. The Messenger of Allah did not know that Abu Sufyan had changed the path of the caravan and had taken the coastal route (in Tihama), nor was he aware that Quraysh had mobilized an army. Similarly, Abu Sufyan did not know that the Quraysh had come to his aid, and he did not know where the Messenger of God was.

The Messenger of God sent then a reconnaissance patrol to Badr. They found three of the Quraysh slaves trying to bring water from the wells of Badr for the Quraysh. The Muslims arrested them and brought them to the Prophet while he was standing and praying. They said:

"*We are the water carriers of the Quraysh, they sent us to bring them water.*"

At that time, the Muslims were not aware of the arrival of the Quraysh army, and they did not want to hear such news. The people became angry at their response and they hoped that they were slaves of Abu Sufyan and the caravan owners. That is why the Muslims beat them.

When the Messenger of God finished his prayer, he said:

"*If they are honest with you, you would beat them, and if they lie to you, you would leave them.*"

His companions said:

"*O Messenger of God, they say that the Quraysh have come.*"

He said:

"*They have told you the truth, the Quraysh have gone out to protect their caravan.*"

The Prophet approached the slaves and said:

"*Where are the Quraysh?"*

They replied:

"*Behind that mountain you see.*"

He said:

"*How many are they?*"

They said:

"*Many.*"

He said:

"*How many are they?*"

They said:

"*We don't know.*"

He said:

"*How many camels did they slaughter?*"

They replied:

"*Ten one day and nine the next.*"

He said to the people:

"*Between one thousand and nine hundred.*"

He asked the slaves:

"*How many men from Mecca went with you?*"

They replied:

"*There was no one left behind who was able to fight*." [242]

After the Messenger of Allah learned that the Quraysh had come from behind the mountain to rescue the caravan, Gabriel appeared to inform the Messenger that war was inevitable and that the caravan had escaped and arrived in Mecca. So the Messenger of God turned to the people and said:

"*This is Mecca, has sent its sons to you to fight against you.*" [243]

The Muslims were afraid of this and were dismayed.

Recognizing his companions' uncertainty and division – some reluctant to fight Quraysh – the prophet sought a resolute stance from the Muhajirun to reassure the Ansar. He turned to the Muhajirun and said:

"*Advise me*."

Abu Bakr stood up and said:

"*O Messenger of God, they are the Quraysh and their arrogance. They have not believed since their rejection of Islam and have not humiliated themselves since their pride. and they have not come out in the form of war*."

The Messenger of God said to him:

"*Sit down*."

He sat down, and the Messenger of God repeated the question to them. Omar stood up and said the same as Abu Bakr. Then the Prophet ordered him to sit down, and he sat down. Then al-Miqdad stood up and said:

"*O Messenger of God, they are the Quraysh with their arrogance. And we have believed in you and we have testified that what you have brought is truly from God. And by God, if you commanded us to go through the embers of Ghada*[1] *and the thorns of Huras*[2]*, we would go through it with you. And we do not tell you what the sons of Israel said to Moses: ﴿They said: 'O Mūsā, surely we will never enter it while they are in it. Why don't you and your master go and fight? We will remain sitting here.'﴾*[244] *But we say: Go, you and your Lord. Fight, and We will be there. By God, we will fight on your right and on your left and in front of you, and if you go through a sea, we would go with you, and if you go to Barak al-Ghamd*[3] *we would follow you.*"

The Prophet's face lit up at al-Miqdad's words, and he rejoiced and prayed for him.

The Prophet turned to the Ansar and said:

"*Advise me*."

The Ansar believed that it was their duty to support the Prophet in their house when he got into trouble and to protect him from whatever threatened them. But if he himself was the attacker, or if the war was not in their land, then they would have no duty to support him. This was the obvious agreement made in the allegiance of al-Aqaba. Therefore, the Prophet feared that the Ansar might not see that it was their duty to support him in this war.

Saad bin Muadh stood up and said:

"*May my father and mother be sacrificed for you, O Messenger of God,*

---

1 Ghada: A kind of hard tree whose embers burn for a long time.

2 Huras: A kind of thistle desert plant.

3 Barak al-Ghamd is now called (al-Barak) and is a city on the pilgrimage route, 560 km from Mecca.

did you want to know our opinion?"

The Prophet said:

"*Yes*."

He said:

"*Perhaps you went out because of a matter in which you were ordered to do something else.*"

The Prophet said:

"*Yes*."

He said:

"*May my father and mother be sacrificed for you, O Messenger of God. We have believed in you, and we have testified that what you have brought is true from God. Let us do whatever you will. By God, if you had commanded us to go into this sea, we would go in with you, and perhaps God will show you what will delight your eyes. Let us march with the blessing of God.*"

The Prophet set out, reassured by Saad's words, ordering the companions to march. He told them that God had promised him one of two things, either victory or spoils, and God will not break His promise.

He told them then:

"*By God, it's as if I'm witnessing the death of Abu Jahl bin Hisham, Utbah bin Rabiah, Shaybah bin Rabiah, al-Walid bin Uqbah, Umayyah bin Khalaf and Uqbah bin Abi Muait.*"

He moved on until he arrived in Badr. Most of the companions tended to seek the spoils, i.e. the convoy of Abu Sufyan, and avoid fighting with the polytheists who came from Mecca. But Allah wanted to consolidate and support the truth and eradicate disbelief and disbelievers. [245]

The Messenger of Allah did not seek their advice, as the command for war had already been decreed by Allah. It was the right choice if the Muslims wanted to live in dignity and honor. The war was inevitable – ordained by Allah. He sought their input only because they would bear the burdens and consequences of war on multiple levels. Moreover, the Prophet wanted to extract their innermost thoughts and distinguish the hypocrite from the believer, the coward from the brave, and the one who thinks of his own interest from the one who thinks from the point of view of the religious mission. [246]

The Messenger of God set out with 313 men, and they had seventy camels with them, which they rode alternately among them. The Quraysh, on the other hand, set out while drinking alcohol, having women who beat drums and sang poetry. They had 700 camels and 200 horses, all well equipped, and every day they slaughtered camels to feed them.

The polytheists of Quraysh learned that the Muslims had captured the water carriers and panicked. They regretted their decision to come to Badr, especially when they knew that the caravans had escaped. Utbah bin Rabiah,

whose son Abu Hudhayfah was with the Prophet, admitted that their march after the survival of their caravan was a transgression and aggression on their part, so they tried to return, but Abu Jahl refused and said:

> "*No, by al-Lat and al-Uzza*[1]*, we will continue until we storm them in Yathrib and take them as prisoners and bring them to Mecca, then the Arabs will know about it, and thus no one will hinder our trade anymore.*" [247]

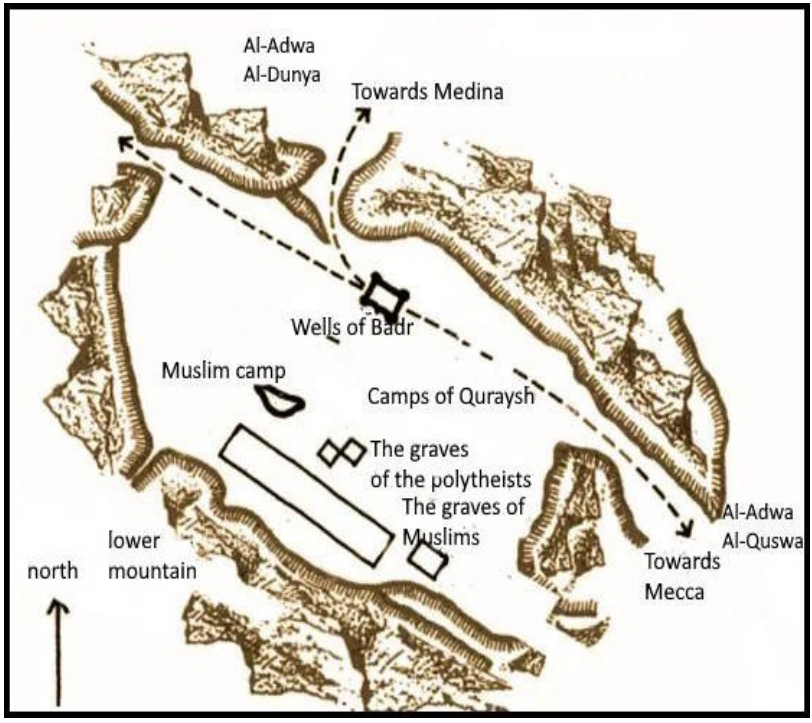

Figure 32: Map of the Battle of Badr.

Quraysh arrived at Badr first, settling in the valley's farthest position toward Mecca, where water was available and the ground stable, with their camels stationed behind them. The Muslims were encamped in the lower position of the valley following the Medina, where there was no water and the ground was soft and unstable, and the land consisted of shifting sands on which no foot could find a foothold (see Figure 32). This means that the Muslims' location was inappropriate from a military point of view.

But Allah supported his faithful servants. He brought rain on Quraysh during the night, which softened their ground. As for the shifting sand in

---

[1] al-Lat and al-Uzza: are pre-Islamic goddesses of the Arabs.

the Muslims' camp, the rain stabilized it and made it firm. The Muslims collected water in containers, drank, took care of their mounts, washed themselves.[248]

When the Muslims learned of the large number of Quraysh, they were afraid and supplicated to Allah. The Prophet, however, turned to the Kaaba and said:

> "*O Allah, fulfill what you have promised me. O Allah, if this group is destroyed, you will not be worshiped on earth.*"

Allah answered their prayer and supported them with a thousand angels, not to fight alongside them, but to calm their hearts and strengthen their resolve and encourage them to fight.[249] Allah granted them sleep and rest, ensuring their security and renewal before the fierce battle ahead. This was to ensure they would not falter when confronted with the army of enemies.

The next morning, the Messenger of God gathered his companions and gave his banner to Ali ibn Abi Talib. He then began to form the ranks of the fighters. As he was inspecting the ranks and had in his hand a piece of wood with which to align the people, he passed Suwad ibn Ghaziya who was sticking out of the line. He poked him in the stomach with his stick and said:

> "*Stand up straight, O Suwad.*"

Suwad said:

> "*O Messenger of Allah, you have hurt me and Allah has sent you with truth and justice, so allow me to avenge myself.*"

The Messenger of Allah exposed his belly and said:

> "*Avenge yourself.*"

Suwad embraced him and kissed his belly. The Messenger of Allah said:

> "*What made you do this, O Suwad?*"

Suwad said:

> "*O Messenger of Allah, you see what has come, so I wanted my last contact with you to be my skin touching your skin.*"

The Messenger of Allah prayed for goodness for him and said to him:

> "*Stand up straight, O Suwad.*"[250]

The Prophet instructed his fighters:

> "*Lower your gaze, remain silent, and do not initiate combat.*"

The Muslims remained silent and lowered their eyes in obedience to their leader's command. This clearly influenced Quraysh to the extent that one of them rode his horse around the Muslims to find out if they had reinforcements or an ambush. He then returned to his companions and said:

> "*They have no ambush or military support. But their fighters endure death. Do you not see that they are like mute and do not speak. They stare like a snake, they have no refuge but their swords. I see that they will not turn away*

until they are killed, and they will not die until they have killed their equal numbers."

Abu Jahl cursed him because he saw how he frightened his companions. Abu Jahl then encourages his companions by pointing out the small number of Muslims:

"*They are like a small meal, if we sent our slaves to them, they would have overpowered them only with their bare hands.*"

Uqbah bin Abi Muait refused to go out. His companions said to him:

"*Go out with us.*"

He said:

"*This man has already promised me that he would kill me if he found me outside the mountains of Mecca.*"

They said:

"*You will get a red camel that no one can catch in races, and if a defeat were to occur, you could escape with it.*"

They convinced him and he went with them.

When the two armies met, the Messenger of God made one last attempt to prevent bloodshed. He appealed to Quraysh for peace, arguing them to allow him to deliver his message freely:

"*O people of Quraysh, I hate to start the fight with you. Leave me and the Arabs alone and turn back. If I am telling the truth, you know me well and know that I have always been credible. And if I am a liar, the thieves and deceivers of the Arabs will stop me for you,*" said the Messenger of God.

Utbah bin Rabiah advised the polytheists to accept the Prophet's call for peace. However, Abu Jahl mocked him; accusing him saying:

"*Utbah has been struck with fear at the sight of Muhammad and his companions. He is only concerned for his son Abu Hudhayfah, who stands with Muhammad.*"

When Utbah bin Rabiah heard Abu Jahl's words, he said:

"*This coward will see who was afraid: me or him.*"

Driven by excitement, Utbah donned his armor and stepped forward with his brother Shaybah and his son al-Walid to challenge the Muslims to a duel. [251]

The first to fight were Utbah, Shaybah and al-Walid. Three of the Ansar confronted them. They said to the Ansar:

"*Go back. We don't want you, we want the most qualified fighters of the Quraysh.*"

The Prophet heard this and brought the Ansar back and started with his family because he did not want to start with the Ansar. He sent Ubaidah

bin al-Harith[1], Hamza and Ali and said:

> "*Stand up, O Ubaidah, stand up, O uncle, stand up, O Ali, and claim your right that God has ordained for you. For the Quraysh have come with their arrogance and pride to extinguish the light of God. But God does not allow except His light to be completed.*"

The Prophet said that Quraysh wanted to destroy the Prophet and end his religion with this war. But Allah has made it His business to raise the banners of Islam, to elevate its position and to support it, even if the polytheists reject it. After that, he said:

> "*O Ubaidah, you must fight Utbah bin Rabiah,*"

and to Hamza he said:

> "*You fight Shaybah,*"

and to Ali he said:

> "*You fight al-Walid.*"

The three of them advanced into battle. Utbah asked about them and the opponents stepped forward. Shaybah asked about Hamza and he replied:

> "*I am Hamza bin Abdul Muttalib, the Lion of God and the Lion of His Messenger.*"

Shaybah said:

> "*You have met the Lion of the Allies. See how you fight, O Lion of God.*"

Figure 33: The Muslims' formation for the fight against the polytheists in Badr.

Ali swiftly struck down al-Walid and then turned to assist Hamza, who was locked in combat with Shaybah, their swords entwined. Ali called out:

> "*O uncle, lower your head!*",

and Hamza towering over his opponent, obeyed. With a precise strike, Ali severed half of shaybah's head. Meanwhile, Utbah had cut off Ubaidah's

---

[1] Ubaidah bin al-Harith bin al-Muttalib bin Abd Manaf bin Qusay was the cousin of the Prophet Muhammad's father, and one of the early converts to Islam. He was ten years older than the Prophet.

leg, and Ubaidah had hit him on the head. Ali went to Ubaidah and Utbah and finished off Utbah as well. Thus Ali ibn Abi Talib was involved in the killing of the three men. After that Hamza and Ali carried Ubaidah bin al-Harith and took him to the Messenger of God. He was sad for Ubaidah.

Ubaidah said:

"*O Messenger of God, am I not a martyr?*"

He said:

"*Yes, you are the first martyr of my family.*"

Ubaidah said:

"*If your uncle was still alive, he would have known that I have more right to what he says*."

He asked:

"*Which uncle do you mean?* "

He replied:

"*Abu Talib, where he says:*
By God's house, you are lying,
when you say that Muhammad should give up,
While we swing the bow and spear for his sake.
We defend him until all around him have fallen,
And we sacrifice our children and wives for him."

The Prophet replied:

"*Do you not see that his son stands like a raging lion before God and His Messenger and his other son fights in jihad for Allah in the land of Abyssinia?*"

Ubaidah asked:

"*O Messenger of God, are you angry because of what I said?*"

The Prophet replied:

"*I am not angry with you, but you mentioned my uncle and that bothered me*." [252]

Ubaidah died of his wounds after the battle when the Islamic army reached al-Safra.[253] Praise and appreciation came from Allah for Ali, Hamza and Ubaidah. Allah said that they had kept the promise they had made to their Lord and had not changed it as the hypocrites did, and that they were steadfast and patient in the path of truth. Some of them were killed in battle, like Ubaidah, and some await their fate, like Ali and Hamza. [254]

When Abu Jahl saw the killing of Utbah, Shaybah and al-Walid, he tried to save the situation. He said:

"*Do not be hasty like the sons of Rabiah. You should slaughter the people of Yathrib, then you should turn to the Quraysh and capture them until we bring them to Mecca. Then we will show them their madness.*" [255]

The two armies clashed and the Muslims fought with what modest

troops and limited equipment they had. The Prophet turned to Ali and said:

"*give me a handful of dust*",

and Ali handed it to him. He then threw it in the faces of the enemy and the effect was extraordinary – every polytheist found their eyes, mouth and nose filled with dust. Then the believers pursued them, killed them or captured them. There is no doubt that it appears that the Prophet and his companions played this role in the Battle of Badr, but Allah said to the Prophet:

"*You did not do this yourselves and you did not throw yourself*"

because the spiritual and physical abilities that are the basis for these results, are all gifts of Allah, and you have been set in motion by the power of Allah and for Allah. Therefore, the real doer is Allah, even though it was done by your free will.[256]

God defeated the Quraysh with a devastating defeat. When one of the polytheists, Taliha bin Khuwaylid, saw the retreat of his companions, he said:

"*What has defeated you?*"

Figure 34: The fall of one of the idolaters in Badr.

One of them replied:

> "*There is no man among us who would not prefer his companion to die before him. And we have come to a people who are all ready to die befor their companions.*"

Abu Jahl was killed by one of the weakest fighters among the Muslims, just as the Messenger of God had predicted. In fact, the Prophet had predicted everything about what would happen in the Battle of Badr even before it happened.[257]

The clash between the two armies was intense and charged with enthusiasm and strength – an outcome shaped by divine planning. God revealed to the Prophet in a dream that the enemy army appears small, ensuring the Muslims remained confident and united, free from hesitation or fear in battle. When the battle began and the two armies faced each other,

God revealed to the Muslims the inside and the truth of the Quraysh army, so that they saw the enemy army as small and weak, without the strength to confront. The Quraysh, unaware of the Muslims' unwavering determination, only saw their small numbers and underestimated their strength. Abu Jahl saw the Muslims like a small meal and believed that he would finish the battle with them in a single day. These two factors had a great influence on the outbreak of the war and the victory of the Muslims. [258]

As Angels aided the Muslims, demons mislead the Unbelievers. The devil brightened up their deeds and promised to do everything in his power to defend them in battle, just as a neighbor defends his neighbor in Arab culture. But when the two armies clashed, the devil retreated in fear of the divine assistance he saw in the Muslims, saying:

"*I fear God, I see what you do not see.*"

The devil spoke to them in the form of an elder of the tribe of Bani Kinanah named Suraqa ibn Malik, although Suraqa had not actually gone to war with them. So the devil deceived them and left them alone to suffer a crushing defeat.[259]

Seventy Quraysh fighters fell in Badr, half an der Hand of Ali bin Abi Talib. His fearless combat earned him the title "The red death" among Quraysh. Another seventy were captured. From the Muslims, only ten were martyred and none of them were captured. They captured one hundred and fifty camels, ten horses, goods and many weapons from the Quraysh. [260]

The Messenger of Allah ordered that the bodies of the polytheists be collected and thrown into a well. Then he addressed them one by one, saying:

> "*Have you found what your god promised you? I have found what my Lord truly promised me. You were bad people for your Prophet. You rejected me, yet others believed me. You drove me out, yet others welcomed me. You fought against me, yet others defended me.*"

Omar Ibn al-Khattab said:

"*O Messenger of God, do you call those who have already died!*"

The Prophet replied:

"*You listen to what I say no better than they do, but they are unable to answer me.*"

On the way to Medina, the Prophet distributed the spoils among the Muslims without taking al-Khums (the fifth)[1] to give the warriors a larger

---

[1] al-Khums: it is a financial obligation specified at a rate of one-fifth, relating to types of money, including spoils of war, gold, silver, gains and others, paid to the Messenger of God and to the Imam after him.

share and encourage them. [261]

Too ill to join the battle himself, Abu Lahab sent al-'As ibn Hisham al-Makhzumi – Abu Jahal's brother to fight in his stead. However, al-'As was also slain at Badr. When Abu Lahab learned of Qurayash's defeat and the Muslims' victory, he became enraged and succumbed to his illness seven days later. [494]

BADR CAPTIVES

As the Messenger of God traveled toward Medina, he reached al-Safra, where he ordered Ali to execute two prisoners: Uqbah ibn Abi Muait, notorious for his hostility toward the Prophet and the Muslims, and al-Nazir ibn al-Harith, who had inflicted torture upon Muslims in Mecca and shown cruelty toward the Prophet. al-Nazir pleaded:

> "*O Muhammad, treat me as you would any other Qurayshi, in honor of our kinship. If you execute them, then execute me; and if you spare them, spare me as well.*"

The Messenger of God replied:

> "*There is no kinship between you and me, God has cut the ties of kinship with Islam.*"

Then he turned to Ali and said:

> "*Take him to the front, O Ali, and cut off his head.*"

And so Ali did.

Uqbah said:

> "*O Muhammad, I ask you by God and because of our kinship.*"

The Prophet replied:

> "*Are you one of the Quraysh? Are you only a disbeliever from the people of Saffuriyya*[1]*. Ali, take him to the front and cut off his head.*"

Uqbah said:

> "*O Muhammad, who is for my children?*"

The Prophet Muhammad said:

> "*Hell (the fire).*"

Uqbah bin Abi Muait belongs to the group that fought against the Prophet with all their might. Despite all these acts that Ibn Abi Muait committed, which required even the most severe punishment, he was executed for his apostasy from Islam and for inciting individuals and armies to fight and destroy the Islamic call.

Therefore, the Messenger of God promised him before emigration that he would cut off his head if he would meet him outside the mountains of

---

[1] Saffuriyya is a city near Jordan, which is near Tiberias.

Mecca, and so it happened. The Prophet's statement about the sons of Uqbah is a revelation about the future that God has revealed to him. For God knew that none of these sons deserved honor and mercy and that their fate will be in Hell because of the injustice and oppression that they will exercise against the people and whose rights they will rob. [262]

Witnessing the executions of al-Nazir and Uqbah, the Ansar grew concerned that the Prophet might order the execution of all captives, so They pleaded:

> "*O Messenger of God, we have already killed seventy, and they are your people and your family. Must all perish? Let us take ransom and free them.*"

They said among themselves:

> "*We should send Abu Bakr to the Prophet to talk to him, for he is the kindest of the Quraysh to our clan, and we know of no one who has a higher rank with Muhammad than he.*"

Abu Bakr replied:

> "*Yes, if it is God's will, everything will be fine.*"

He returned to the Messenger of Allah to appease and reassure him and said:

> "*O Messenger of Allah, may my father and mother be sacrificed for you. Among your people there are fathers and sons, relatives, brothers and nephews, and even the most distant of them are close to you. Please be merciful to them. Allah will reward you with favor. Or save them from the Fire by taking from them a ransom. Take from them what you need to strengthen the Muslims. Perhaps Allah will open their hearts to you.*"

Abu Bakr stood up and then returned to him to ask again, saying:

> "*Do not be the first to kill them. May Allah guide them better than if you were to destroy them.*"

Prophet Muhammad remained silent.

The Prophet inclined toward punishment rather than accepting ransom for the warring captives. Saad bin Muadh noticed what the Prophet wanted and said:

> "*O Messenger of God, this is the first war in which we have encountered the Quraysh, and we prefer that we kill men instead of holding them*."

Omar said:

> "*O Messenger of God, they have denied you and driven you out. Bring them forward and strike them on the neck. Let Ali cut off Aqeel's head. Authorize me also to kill one of them and authorize Hamza to kill al-Abbas, for these are the leaders of disbelief*."

But most of the Muslims wanted to take a ransom and release the prisoners. Gabriel came to the Prophet and said:

> "*God is not satisfied with what your companions have decided to take the ransom. He commands you to give them a choice: Either you shall cut off their*

heads or take ransom on the condition that they will kill their number from you."

When the Prophet saw that they insisted on taking the ransom, he explained to them that taking the ransom would result in the number of Muslims killed being equal to the number of unbelievers captured. They replied:

"*O Messenger of God, it is about our clans and our brothers. We take the ransom to gain strength against our enemy. And a number equal to theirs will perish from our side.*"

The Quranic verses aligned with the Prophet's stance and served as a warning to the Muslims. They emphasize that no Prophet has the right to capture members of the enemy unless he has fixed his foot on the ground, asserted his control and dealt blows to the enemies. Allah reprimanded those who sought ransom against the Prophet's command.[263] But despite their disagreement with their Prophet, Allah forgave them and bestowed His grace and favor upon them. He allowed them to take the ransom in order to strengthen their hearts, despite the grave consequences this would have. [264]

The Prophet sent someone to Medina to inform the Muslims of the victory. Initially, some Muslims doubted the victory, but their certainty grew upon witnessing the army's return. The believers rejoiced and greeted the Messenger. The rest of the captives arrived in Medina one day after their arrival. The Prophet distributed them among the Muslims and said:

"*Be kind to them.*"

He set the ransom for each captive from one thousand to four thousand dirhams if he had money, and whoever had no money had to teach ten Muslims to read and write. The Quraysh began to send the ransom money one by one. The Prophet gave each of his companions the prisoner he had captured, and each of them negotiated with the Quraysh himself to ransom his captive. [265]

Among the captives was a son of Umair bin Wahb. He wanted to come to Medina to ransom his son, so he met with Safwan bin Umayyah, who was one of the polytheists. Umair conspired with Safwan ibn Umayyah to enter the city and assassinate the Prophet Muhammad in exchange for Safwan settling his debts. Umair sharpened his sword and prepared to enter the city. The Prophet allowed him to enter, but Omar ibn al-Khattab was suspicious of him and arrested him and then took him to the Messenger of God. When the Prophet saw him, he said to Omar ibn al-Khattab:

"*Bring him in, Omar.*"

He asked him why he had come here. He said:

"*I have come for this prisoner who is in your hands. Treat him well.*"

The Prophet then asked him about the sword, and Umair replied:

"*Damn this sword, it has done us no good at all.*"

The Prophet told him what had happened between him and Safwan in secret. Umair was astonished at the Prophet's knowledge of the private conservation between him and Safwan, and so he converted to Islam. The Prophet then said:

"*Advise your brother in his religion, read the Quran to him and free his captive.*"

Umair then returned to Mecca, and Safwan, who already knew about him, swore not to speak to him or help him in any way. [266]

Another prisoner, Abu Azza al-Jumahi, was a man from Quraysh who had five daughters. He asked the Prophet to have mercy on him and release him for his five daughters. The Messenger of God did so, provided that he did not return to war against the Muslims and that he did not support anyone against him. Abu Azza promised the Prophet that he would not do so. [267]

al-Abbas bin Abdul Muttalib, the Prophet's uncle, and Aqeel bin Abi Talib, the Prophet's cousin, were also among the prisoners. Both were chained together with the other prisoners. When night fell, the Prophet could not sleep and stayed awake all night. Some of his companions asked him:

"*What keeps you awake, O Prophet of Allah?*"

He replied:

"*The wailing of al-Abbas.*"

One of the companions then went to the prisoners and untied al-Abbas. When the Prophet no longer heard the moaning, he asked why, and it was explained to him that al-Abbas had been freed from his chains. The Prophet ordered them to free all the prisoners from their chains. After that, men from the Ansar came to the Messenger of Allah and said:

"*O Messenger of Allah, let us waive the ransom for our nephew, al-Abbas.*"

This shows decency and a good choice of words toward the Prophet, because the paternal grandmother of al-Abbas ibn Abd al-Muttalib was from the tribe of Bani Najjar of the Khazraj, who belonged to the Ansar. al-Abbas himself was the Prophet's uncle, so the Messenger of Allah was more closely related to al-Abbas than the Ansar. Yet the Ansar did not say to the Prophet, "*Let us spare your uncle's ransom*" – which would imply they were granting the Prophet a favor. Instead, they called al-Abbas "our nephew" (through his Khazraj lineage), framing it as a plea for their own relative. In doing so, they avoided placing any obligation upon the Prophet, and instead desired that the favor come from him to them.

The Prophet could have given them permission, as this ransom would go to the Muslims' treasury and they had asked for it. But the Messenger of Allah did not agree and said:

"*By Allah, you should not leave a dirham of it.*"

This means that if ransom is a general Islamic law, then there should be no difference between a relative or a stranger, and there should be no difference between the Prophet's uncle and any other captive.[268] The Prophet then asked al-Abbas to ransom himself and his two nephews Aqeel and Nawfal. al-Abbas said that he had no money, but the Prophet pointed out to him that he had left money to his wife Umm al-Fadl and told him that Gabriel had revealed this to him.

"*I swear, no one knows about this except me and my wife, I bear witness that you are the Messenger of God*," al-Abbas said.

The Muslims captured 20 or 40 ounces of gold from al-Abbas and each ounce had 40 mithqal. The Prophet said to him:

"*We will not allow you to keep what you brought to support them against us. O al-Abbas, you fought against God and God has defeated you*." [269]

Allah spoke to his Prophet and informed him that he should call the captives to encourage them to believe in Allah and improve themselves. If there is acceptance of Islam in their hearts, Allah would give them something better than what was taken from them, namely material and spiritual rewards and forgiveness from Allah. However, if any of the captives pretend to accept Islam to harm the religion, betray the Prophet and take revenge on the Muslims, then they had already betrayed Allah before and were punished with disgrace and loss and Allah is able to do this again. They should learn from this lesson. After this, all the captives returned to their faith except al-Abbas, Aqil and Nawfal who converted to Islam. [270]

The very Muslims who had endured persecution at the hands of Quraysh now stood victorious. Their former oppressors – who had expelled them, seized their wealth, and broken ties – were now their captives and at their mercy. But contrary to all expectations, they did not use the opportunity to take revenge. Instead, they were ordered by the leader to be kind to the prisoners. They obeyed this order and shared their money with them. Even one of them favored his prisoner with his food. [271]

The Quraysh warriors returned to Mecca in a furious state. Abu Sufyan forbade them to mourn their dead and prevented poets from mourning the dead so that their animosity toward the Muslims would not be diminished. Abu Sufyan renounced perfume and women until he could assault Muhammad. [272]

Negus, the king of Abyssinia, rejoiced at the victory of the Messenger of God in Badr. But the Quraysh polytheists were determined to take revenge. They decided to ask the king of Abyssinia to send them the followers of the Prophet so that they could take revenge and kill the

Muslims. They sent Amr bin al-Aas and Abdullah bin Abi Rabiah to him with gifts and antiquities. Upon learning of this scheme, the Messenger of God sent a letter to Negus, urging him to safeguard the Muslims. Negus refused Amr ibn al-Aas's request, so Amr returned from his mission disappointed. [273]

Following Badr, the Muslims gained significant self-confidence. The captured goods also helped them to overcome their urgent economic problems. The Arabs recognized that the Prophet once a fugitive upon arriving in Medina, had now risen as a formidable Force. They began to think carefully before taking any action against him in the region. The Quraysh realized that their lives were in real danger with the Muslims. Therefore, in their subsequent campaigns, they planned with more precision and concentration to eliminate this movement, which they saw as a threat to their interests and privileges in the region. Some tribes planned conspiracies and raids against the Muslims and even considered going to war with the Prophet. Abu Sufyan was determined to revenge for the defeat at Badr and contacted the Jews of Banu al-Nadir in Medina to attack the Muslims. The Prophet carried out raids and campaigns to thwart these plots and turn their attacks against them. These defeats constituted a psychological war for the polytheists in the region in general and the Quraysh in particular. [274]

UMM SALAMA IN THE PROPHET'S HOUSEHOLD

In the month of Shawwal in the second year of Hijrah, the Messenger of Allah married Hind bint Abi Umayyah al-Makhzumi, known as Umm Salama. She was one of the believing women who was known for her beauty, sound mind and correct opinion. After the death of her husband Abu Salama, Umm Salama had no one from her family in Medina except small children and she was not even twenty-five years old. The Muslims mourned her loss greatly.

After her waiting period (al-Idda[1]) had expired following the death of Abu Salama, Abu Bakr proposed marriage to her, which she refused. After that, Omar ibn al-Khattab proposed to her, which she also refused. Later, the Messenger of Allah proposed to her.

She said:

---

[1] al-Idda: in Islam refers to the waiting period that a woman must observe after divorce or the death of her husband before she can remarry. This period serves to ensure that the woman is not pregnant, and varies depending on circumstances, but is usually three menstrual cycles or about three months.

"*Welcome, Messenger of Allah,*"

and mentioned that she was jealous and that she had small children. The Messenger of Allah said to her:

"*Allah will take care of your children. As for your jealousy, I will ask Allah to remove it.*" [275]

Umm Salama was a good wife for the Messenger of Allah. She remained faithful and obedient to him and she stayed in her home as Allah had commanded her.[276]

Following the death of the Prophet's first wife Khadija, with whom he had spent 25 years, the Prophet Muhammad entered into a marriage with an elderly widow in Medina at the age of over fifty. Over the next ten years, the Prophet took several wives in marriage, including both widows and virgins from different tribes. These marriages, which were both an honor and a distinction for these women, were for various reasons - legal, social and political. They served to lead a community, to protect Islam and Muslims or to clarify a legal rule.

THE VICTORY OF THE ROMANS OVER THE PERSIANS

In the second year of the Hijrah, which corresponds to the year 624 AD, the Romans under the leadership of Heraclius defeated Persia under the leadership of Khosrau II. This happened after repeated defeats of the Romans in a war that lasted more than twenty years. Allah mentioned this in the Quran when the Muslims were still in Mecca, about eight years earlier. This fulfilled the prophecy of the Prophet Muhammad.

The Muslims rejoiced at this victory of the Romans because the Romans were people of the Book, whereas the Persians were magicians with no divine scripture. This important victory of the Romans was the beginning of a series of victories that were crowned with the attack of the Romans on the Persians in their homeland in 627 AD [277]

THE WAR AGAINST BANU AL-QAINUQA

From the outset of the Hijrah and even before the Battle of Badr, the Jews sought to break the agreements with the Messenger of God, stirring unrest among the Muslims. After the Battle of Badr and its astonishing result, the fears of the Jews, Quraysh and hypocrites were intensified, so they continued their acts of sabotage and ignored the constitution of Medina and the agreements they had made with the Messenger of God.

Initially the Prophet employed a method of clear warnings and just

punishment for those who violated agreements and incited disorder. He passed the death sentence on the ringleaders and saboteurs who agitated against the Messenger of God in Medina and Mecca, collaborated with his enemies, stirred up unrest in the Islamic community, insulted Muslim women and the Prophet's wives, and spread rumors. Some Jews then came to the Prophet and complained that the execution of a Jew was treason. The Prophet explained to them that the Jew had broken the covenant and verbally attacked the Muslims. He then told them that they had to renew the broken covenant and make a new one. He sent them to Ali to make a new covenant. [278]

The Banu Qainuqa were the bravest, most famous and richest Jews in Medina. They worked as goldsmiths and were allies of Abdullah bin Ubayy and Ubadah bin al-Samit. One day, a Muslim woman came to their market and sat with one of their jewelers because of her jewelry. They demanded that she show her face, but the woman refused. The jeweler or another man tied the hem of her dress to her back without her realizing it. When she stood up, her bottom was exposed. She screamed, and a Muslim attacked the man who had done this and killed him. The Jews then attacked the Muslim and killed him. The Muslims were furious and the family of the Muslim who had been killed sought revenge against the Jews. The news reached the Prophet, who felt pain and said:

"*We did not agree with them on such a matter.*"

Ubadah bin al-Samit declared that he had renounced the covenant with the unbelievers and emphasized that he would remain faithful to the covenant with God and His Messenger. As for Abdullah bin Ubayy, he refused to renounce his covenant with the Jews, and apologized that he feared problems, and claimed that he might need the Jews one day.

The Quran responds here to those hypocrites with sick souls who refuse to abandon their alliance with the foreigners and justify themselves by saying that Jews and Christians might one day seize power and authority. The Quran informed them that they should also consider that Allah might support the Muslims and power might fall into their hands. Then these people would regret what they were hiding in their hearts. [279]

Rising tensions between Muslims and Jews in Medina endangered both security and stability. At the Battle of Badr, Banu Qainuqa showed hostility and rejected the covenant with the Prophet, which stated that they should neither fight against him nor support his enemy. To resolve this turmoil, the Prophet gathered the Jews in their market and said to them:

> "*O Jews, fear Allah lest the same fate befall you as befell Quraysh, and convert to Islam. For you know that I am a sent prophet, you will find that in your Book and in the covenant of Allah for you.*"

They replied:

"*O Muhammad, you see what your people are like. Do not be deceived. You have come across people who are ignorant of war and you have found an opportunity with them. By Allah, if we were to fight you, you would know that we are the people.*"

This hostile reaction of the Jews to the Prophet did not pass without consequences. Allah revealed to His Prophet that he should tell them that they would be defeated and that their fate in this world and in the Hereafter would only be defeat, humiliation and painful punishment. Then Allah mentioned that there is a lesson for the people in the two groups that met, namely the army of the Muslims and the army of the disbelievers in the Battle of Badr. Allah supported the Muslims and helped them to victory. People of understanding should learn from this lesson.[280]

The message came to the Prophet from God to clarify the strict approach that the Prophet should take toward them so that they can be a lesson to others. God gave his Messenger the authority to break the covenant with the Jews if he feels a treachery from them or breaking their covenants, and that is after the presence of reasons and corroborating evidence of their determination about breaking their covenant or making new agreement with the enemy against the Muslims.[281]

The Prophet's patience and his guidance for the Muslims to endure led the Jews to perceive it as weakness, emboldening them to persist in their harassment. The Prophet did not want to give them any further freedom of action so that they would not take advantage of the situation and gather around them those who shared their opinion, such as the hypocrites and the Bedouins.

After the dissolution of the treaty with the Jews of Banu al-Qainuqa and the disclosure of their hostility toward the Prophet, it became necessary for the Prophet to rid Medina of their evil. In the month of Shawwal in the second year of the Hijrah, the Prophet marched to Banu al-Qainuqa. He appointed one of his companions as his representative for Medina and Ali ibn Abi Talib as the Banner bearer, who carried a black flag. When the Jews learned that the Muslims had come to them, they fortified themselves in their strongholds. They were four hundred infantrymen, and three hundred of them carried shields. The Prophet besieged them for fifteen nights.

God cast terror into their hearts, and they asked the Messenger of God to release them and evacuate them from Medina, and that they take their wives and offspring with them, and that he get their money and weapons. The Prophet accepted and expelled them from Medina to a city in the Levant called Adhra'. The spoils obtained without battle are known as Faya, and are intended exclusively for the Messenger of God. The Prophet decided to divide the Faya among the Muslims – after first setting aside the al-Khums (one-fifth portion) – as an act of support and compassion toward

them.[282]

With the evacuation of Banu al-Qainuqa, the Prophet Muhammad neutralized an internal threat that was as perilous as any external enemy, the Quraysh. The Quraysh would not calm down until they had avenged their dignity and that of their slain nobles. They prohibited crying over their dead in Mecca because they feared that the flames of grief would be extinguished by crying and that their crying would bring joy into the hearts of the Muslims. Later, however, they reversed this decision, allowing women to weep, believing it would evoke emotions and shame among the men, and reignite their resolve for revenge. [283]

THE MARRIAGE OF ALI AND FATIMA

In the month of Dhu al-Hijjah in the second year after the Hijrah, Ali ibn Abi Talib married Fatima, the Prophet's daughter. He didn't have much money so he sold his shield and gave her the value of his shield as bride price.[284] The most respected personalities of Quraysh, including Abu Bakr, Omar and Abd al-Rahman bin Awf, had asked for her hand in marriage but were rejected by the Prophet.[285] When the rejected suitors asked the Prophet for his decision to marry Fatima to Ali, he said:

> "*By God, I did not reject you and give her to him, but God rejected you and gave her to him.*" [286]

Their wedding was characterized by simplicity, as was their trousseau. It consisted of a sheepskin bed, a hand mill, a jug and a few other simple objects.[287] On the fourth day after the wedding, the Prophet asked his daughter:

> "*How are you, my daughter, and what do you think of your husband?*"

She replied:

> "*O father, he is the best husband. However, women from Quraysh came to me and said: "The Prophet has married you to a poor man who has no money."*

The Prophet replied:

> *"My daughter, neither your father nor your husband is poor. Are you not satisfied that I have married you to the first of my community who has converted to Islam, who has the most knowledge and is the most intelligent of them?"*

She replied:

> "*Yes, I am satisfied, O Prophet of Allah.*" [288]

624 - 625 AD

THE THIRD YEAR AFTER THE HIJRAH

BATTLE OF BANU AL-NADIR

The Jews of Medina had a hostile attitude toward the Islamic call and the Prophet Muhammad. When the Prophet asked them to convert to Islam, they were angered and began to argue with the Messenger of God. They saw that Islamic law was not compatible with their goals, interests and traditions. They hoped that this faith would be wiped out by its own people, the Quraysh. They fabricated excuses and demanded the Prophet bring down a written book from heaven, similar to the Torah Moses received on the tablets. Although the Quran, which Allah sent down, is clear proof of his prophethood.

Allah rebuked them and said: O Muhammad, do not be troubled by their demands, for they asked Moses for even greater things – indeed, they demanded to see Allah directly. Out of their ignorance of Allah, their insolence toward Him and their self-deception, even if you had given them the Book they asked for, they would have disobeyed Allah's command, just as they did after they were revived from their death by lightning. They worshiped the calf as a god instead of Allah. [289]

After Banu al-Nadir saw how Islam united the people of Medina - the Aws and the Khazraj, who had previously been enemies - and the victory of the Muslims over the Quraysh and control of the trade routes, they felt a threat to their existence and decided to fight the spread of Islam with all their might. They sought to incite the common and uneducated people against Islam, conspiring with the polytheists of Mecca and various Arab tribes to undermine it. To this end, they used the method of economic pressure on the Muslims and stirred up strife among them, especially between the Aws and the Khazraj and between the Muslims and the Quraysh. They spread lies and plotted against the Prophet's life and incited the people against him.

The Prophet endured their grave offenses with patience in order to avoid a brutal civil war in his new homeland. However the Muslims were aware that the Jews were exploiting their circumstances, and this internal enemy posed a significant threat to the Islamic community. [290]

Six months after the Battle of Badr, the Banu al-Nadir sent one of their poets, Kaab ibn al-Ashraf, along with forty Jewish horsemen to Mecca to plot with the Quraysh against the Muslims. They allied themselves with Abu Sufyan and agreed to take joint action against Muhammad. Kaab incited the Quraysh against the Muslims and praised them, before returning with his companions to Medina. The Messenger of Islam was aware of their actions and had to endure their breach of treaty several times to prevent any excuse for it and to make it clear to everyone what they were hiding from deception and deceit. Therefore, he did not hasten their punishment immediately.

When the Prophet asked them to fulfill their financial obligations per the treaty that stipulated cooperation in matters of blood money, Kaab ibn al-Ashraf plotted to betray and kill the Prophet. When the Prophet came to them to demand payment of the blood money, he and his followers were sitting with the Banu al-Nadir.

Kaab said to him:

"*Hello, Abu al-Qasim, and welcome.*"

Then he stood uo as if he wanted to prepare food for them.

The Jews talked among themselves:

"*You will not get this man in this condition, and now he is sitting near your wall. One of you should go up to the roof and throw a large stone at him and rid us of him.*"

One of them stood up and agreed to carry out the order. He went up to the roof to carry out his criminal act. Before they did it, the Prophet learned of their plan through a revelation and left them immediately, returning to Medina in silence. His followers thought that the Prophet would return, and when they later learned that the Prophet was in Medina, they also returned there.

It became clear to the Muslims that they had to deal with this enemy with firmness and justice instead of leniency and tolerance. The Prophet considered their conspiracy against the Islamic leadership and their attempt to assassinate him as a final breach of the covenant. He decided to confront them with a firm stance. The fate of every traitor is war and death, and that is the just punishment, especially if he plots and conspires and then works to implement his plans by striking Islam at its core, namely the Prophet himself.

The Prophet ordered to retaliate against Kaab ibn al-Ashraf and later expel the Banu al-Nadir from Medina. The Prophet said:

"*Call Muhammad bin Maslama for me.*"

When Muhammad bin Maslama arrived, the Prophet sent him to them to warn them that they must leave their homes. Upon receiving the message, they were astonished, as they had a covenant with al-Aws. They said:

"*O Muhammad, we did not think that a man from the Aws would be sent to us!*"

Muhammad bin Maslama replied:

"*Hearts have changed and Islam has dissolved the covenants.* "

Troubled by the death of Kaab and shaken by the news to leave, they responded with sorrow:

"*O Muhammad, one disaster after another. Let us weep for a while, then do as you wish.*" [291]

Allah had already revealed to His Prophet the conspiracy of the Jews

and foretold that they would be expelled from their homes upon the first confrontation with the Muslims. Confident in their fortresses and material wealth, they consider themselves untouchable, believing their strongholds could shield them from Allah's decree. But Allah exposed their arrogance, declaring that he would strike them from where they least expected and send upon them a force that would instill terror in their Hearts. This fear would drive them to destroy their own homes – by their own hands and those of the Muslims. Such was the fate of the Banu al-Nadir, a powerful lesson for those who reflect and possess understanding.[292]

In the meantime, Abdullah bin Ubayy sent a message to Banu al-Nadir:

> "*Do not leave your homes, for I have with me two thousand men from the Arabs who will enter with you, and the Banu Quraiza will also enter with you.*"

Banu al-Nadir were deceived by these promises. Huyay bin Akhtab, the leader of Banu al-Nadir, sent a message to the Messenger of God:

> "*We will not leave our homes, do as you wish.*"

The message reached Kaab ibn Asad, the leader of Banu Quraiza, and he said:

> "*No man from Banu Quraiza will break the covenant as long as I live.*"

One of the Jewish scholars, Salam ibn Mishkam, advised Huyay bin Akhtab and said to him:

> "*You are mistaken, Huyay, by Allah. The words of Ibn Ubayy are worthless. He only intended to drag you into war – so that you would fight Muhammad, and then he would sit in his own home and abandon you. He asked Kaab ibn Asad for support, but Kaab refused.*"

Huyay replied:

> "*My soul is eager to fight Muhammad.*"

Salam said:

> "*Then, by Allah, it is the expulsion from our land and the loss of our wealth.*" [293]

Upon learning of Banu al-Nadir's betrayal, the Messenger of Allah proclaimed:

> *"Allahu Akbar*[1]*! we are at war with the Jews",*

and the Muslims echoed his call. The Messenger of God said to Ali:

> "*Go to Banu al-Nadir.*"

Ali took the flag and went ahead. The Messenger of Allah came and the Muslims surrounded their fortress for six nights. Their fortress was located east of Medina in the direction of Syria and was surrounded by palm trees. One of the Jews shot at the Prophet's tent with an arrow and the Muslims

---

1 Allahu Akbar (Takbir): is an Arabic phrase that means "God is the greatest" or "God is greater" in english.

moved his position. When night fell, they lost Ali. The people said:

"*O Messenger of God, we do not see Ali.*"

He said:

"*I see some things that are good for you.*"

Soon after, Ali brought the head of the Jew who had shot arrows and threw it into the hands of the Prophet. The Prophet asked him:

"*How did you do this?*"

Ali replied:

> "*I saw this wicked, brazen man and attacked him. I thought maybe he would dare to come out at night and attack us secretly. Then he approached with nine other Jews, his sword in his hand, and I struck him down and killed him, so his companions fled, but they didn't go far. Send a party with me and I hope to find them.*"

Ali was not known to ask anyone for help when he was fighting, but he wanted to involve the Muslims in the battle. The Messenger of God sent ten men with him, including Abu Dujana and Sahl bin Hanif. They stopped the Jews before they entered the fort and killed them. This striking effect had a great impact on the morale of the Banu al-Nadir and caused terror among them, especially after their allies abandoned them.

Since when a single Muslim fights ten of them and then all ten were killed, this shows that the Muslims are capable of wiping them out and removing their roots with ease and grace.

The Banu al-Nadir saw themselves as strong and invincible against the Muslims and believed they could meet the challenge if they had the ability to prolong the confrontation. Especially if the people of Khaybar moved to support them, and perhaps Quraysh and their allied tribes could move as well. Therefore, the Prophet saw that there would be no benefit in continuing the siege as long as they were able to entrench themselves in their fortresses and defend them for a long time. Therefore, the Prophet ordered the palms of the Banu al-Nadir to be cut down and burned in order to create better conditions for fighting and to influence the Banu al-Nadir so that they would be forced to come down from their castles and fight the Muslims outside the fortress. Thus their last hopes were dashed. And they should practically understand that if they hope to stay in their land, they must accept it as a burnt land. And for them to then see that there is no benefit in continuing in defiance and challenge except to suffer more losses and experience many setbacks. [294]

> "*O Muhammad, you have forbidden sabotage, so why cut down the palm trees and let them burn?*" the Jews shouted.

A group of Muhajirun also protested against the Prophet's decision about the palm trees, saying that they were spoils for the Muslims. This group of Muhajirun formed and independent bloc, distinguished by their

political insight, governance ideas, and strategic planning. They felt sympathy for their people in Mecca and for the Jews in Medina. They opposed the prophetic decisions that were not in their interest and aspirations. [295]

Allah revealed that this action was not of Muhammad's accord, but by divine command as an exceptional case and within a limited framework for military reasons. [296]

When the Banu al-Nadir realized that things were not going in their favor and that they had made a grave mistake, they realized that no one could prevent the Muslims from inflicting a just punishment on them. Therefore, in order to protect their lives and escape punishment for their treachery, they placed their wealth and land at the disposal of the Messenger of God. The Prophet agreed to the offer. Banu al-Nadir did not want to admit their loss of wealth, so they left their fortress with brilliance and pride, accompanied by female singers beating tambourines and playing flutes.

When a group of Muhajirun saw this, they were shocked and saddened. Hassan bin Thabit said when he saw them:

> "*By God, you have always given alms to the poor, sheltered guests and given water to the thirsty and forgiven those who have offended you and provided help when you were asked for help.*"

Ad-Dahhak bin Khalifah said:

> "*O my misfortune. My soul is your ransom. O people of humility and splendor, help and generosity.*"

Naim bin Masoud al-Ashja'i said:

> "*A ransom for these faces that look like lights. They are leaving Yathrib. Who will take care of the poor? Who will give water to the thirsty? Who will serve the fat over the meat? We have no reason to remain in Yathrib after you.*"

Abu al-Abbas bin Jabr, hearing his words, said:

> "*Yes, follow them so that you may go to hell with them.*"

Naim turned to the Aws and said:

> "*Is this your reward for them? You asked for their help against the Khazraj and they helped you. And you asked for help from all the Arabs, but they refused to help you.*"

Abu al-Abbas said:

> "*Islam has broken the covenants.*"

Although the Banu al-Nadir had betrayed the Muslims and the Muslims had seen their injustice and oppression, Muslims still sympathized with them, reflecting that their Islam had not yet deeply rooted within them.

The wealth they surrendered – known as Faya – was categorized as spoils of war, but acquired without combat and was therefore reserved for the Prophet. The Prophet nevertheless gave the spoils to the Muslims. The

Ansar had the choice of either sharing what God had granted them and the Muhajirun, or giving all the spoils to the Muhajirun so that they could be independent of the Ansar, in which case they would return their houses to the Ansar. Saad bin Muadh and Saad bin Ubadah decided instead to divide the spoils among the Muhajirun and host them in their homes as it was before. The Ansar declared that they were satisfied with this decision. The Messenger of God prayed for the mercy of God for the Ansar and their descendants. God sent down praise and recognition for this high spirit of the Ansar. [297] The Prophet divided then the spoils among the Muhajirun and ordered them to return what belonged to the Ansar. [298]

HAFSA BINT OMAR BIN AL-KHATTAB IN THE PROPHET'S HOUSEHOLD

In the month of Sha'ban in the third year of the Hijrah, the Prophet married Hafsa, the daughter of Omar ibn al-Khattab, after her waiting period had expired. Her husband had died in the Battle of Badr. Hafsa was one of the Prophet's wives who, together with Aisha, had conspired against him, causing many problems in his life. This led to some disturbances in his family life. Nevertheless, the Prophet of God showed patience and endured the difficulties in order to preserve his message, which had been entrusted to him by Allah.

ZAINAB BINT KHUZAYMAH IN THE PROPHET'S HOUSEHOLD

In the month of Ramadan of the third year, the Prophet Muhammad married Zainab bint Khuzaymah, but she died two or three months later. She was the first of his wives to die after Khadija. The Messenger of God had houses (rooms) built for his wives around the Prophet's mosque, whereupon the companions soon built houses for them around the mosque. Each house had two doors: one door that opened toward the mosque to facilitate their access to the mosque during prayer times, and a second door on the other side.[299]

JUWAYBIR'S STORY

Some poor companions of the Prophet, especially among the Muhajirun, who had migrated to Medina and had neither wives nor houses, lived in the Prophet's mosque. The Prophet regularly provided them with food and clothing and took care of them. One of them was Juwaybir. Juwaybir, a young, poor, and unattractive man from al-Yamamah. He came to the Messenger of God and embraced Islam and became a devoted believer.

As Juwaybir had no relatives in Medina and no money, the Messenger of God ordered him to stay in the mosque and sleep there at night.

> "*O Juwaybir,*" said the Prophet, "*if you marry a woman, you will be chaste and she will help you both in this world and in the Hereafter.*"

Juwaybir replied:

> "*O Messenger of God, may my father and mother be sacrificed for you, but who will marry me? I have no lineage, no money and no beauty.*"

Thereupon the Messenger of God said:

> "*O Juwaybir, God has humbled those who were honorable during the Jahiliya*[1] *with Islam, and He has honored those who were humiliated during the Jahiliya. With Islam, he removes the pride of the Jahiliya and the boasting of clan and lineage. All people today, white and black, Quraysh, Arab and non-Arab, are descended from Adam, and God created Adam from clay. The most beloved of God on the Day of Resurrection is the most obedient and pious of them. O Juwaybir, I do not know any Muslim today who is better than you, except those who are more pious and obedient to God than you.*" "*Go to Ziyad bin Labid, for he is one of the most honorable men of Banu Bayadah - a tribe of Ansar - and tell him, 'I am the Messenger of the Messenger of God to you, and he tells you to let Juwaybir marry your daughter al-Dhalfa.'*"

Juwaybir set off with the message of the Messenger of God to Ziyad bin Labid. He met Ziyad in his house when he was in the company of some of his people. He asked to enter and was admitted. After Juwaybir greeted him, he said:

> "*O Ziyad bin Labid, I am a messenger of the Messenger of God and I have a request. Should I say it now or should I speak to you later in private?*"

Ziyad said to Juwaybir:

> "*Tell me what you have to say, for it is an honor and a pleasure for me.*"

Juwaybir replied:

> "*The Messenger of God commands you to marry me to your daughter al-Dhalfa."*

Ziyad asked him:

---

[1] *Jahiliya*: is an Arabic term that refers to the time of pre-Islamic paganism.

"Has the Messenger of God sent you to me?"

Juwaybir replied:

"*Yes, I would not lie to the Messenger of God.*"

Ziyad said:

"*We only marry our girls to our equals from the Ansar.*"

Ziyad asked Juwaybir to leave and wait until he had met the Messenger of God and told him about his apology. But Juwaybir objected and said:

"*By God, the Quran was not revealed with such behavior, nor was Muhammad's prophethood sent with it.*"

al-Dhalfa heard what her father and Juwaybir said when she was in her bed. She called her father and asked what was going on. Her father told her that the Messenger of God had sent Juwaybir to him to ask for her hand in marriage. al-Dhalfa then demanded that Juwaybir be brought back, as he would not lie to the Messenger of God.

Ziyad sent someone to bring Juwaybir back. When he returned, Ziyad told him to stay until he comes back. Ziyad told the Messenger of God about the matter, and the Prophet said:

"*A believing man is sufficient for a believing woman, and a Muslim is sufficient for a Muslim woman.*"

Ziyad returned to his house and told al-Dhalfa about the words of the Messenger of God. She warned him not to be disobedient.

Eventually, Ziyad married Juwaybir to his daughter and provided his dowry. Ziyad prepared his daughter al-Dhulfa and dressed her, then they sent to Juwaybir and asked him:

"*Do you have a house so that we can bring her to you?*"

He replied:

"*I swear by Allah, I have no house.*"

So they prepared a house for Juwaybir and furnished it with a bed and furniture and dressed him in two robes. Al-Dhulfa was taken to her house and Juwaybir was brought to her. When he saw her and saw what God had given him in favor, he stood up in a corner of the house and prayed to God and recited the Quran until morning in gratitude. When he heard the call to prayer, he went out and his wife went to pray. She was asked:

"*Did he touch you?*"

and she replied:

"*He was reading the Quran and praying all the time until he heard the call to prayer, he went out.*"

And so it was on the second and third nights. When the father of al-Dhulfa heard about the incident on this third day, he went to the Prophet Muhammad and told him about what Juwaybir had done.

The Prophet Muhammad sent someone to look for Juwaybir. When he arrived, Prophet Muhammad asked:

"*Do you approach women?*"

Juwaybir replied:

"*am I not a man? I am interested in women, O Messenger of Allah.*"

The Prophet Muhammad said:

"*I have been told that you are different from what you have described yourself, and that a house, a bed and equipment have been provided for you.*"

Juwaybir replied:

"*O Messenger of God, I entered a spacious house and saw a bed and belongings, and a beautiful bride came toward me. I spent the night praying and the day fasting to thank God. I did this for three days and nights. But I will satisfy her tonight.*"

The Messenger of God told Ziyad about Juwaybir's answer. Juwaybir kept his promise and lived happily with his wife until one day he was martyred in a campaign with the Prophet. [300]

The number of needy strangers in Medina who converted to Islam and stayed in the mosque increased, the mosque became overcrowded. God ordered the Prophet to clean the mosque and ask those who slept in it to leave, and the doors of the companions were to be closed, except for the door of the house of Ali ibn Abi Talib, which faced the mosque.

The Prophet Muhammad ordered that the doors of the companions be closed and that the Muslims set up a hut for the poor in the back corner of the Prophet's mosque in a place called As-Suffah. The strangers and the needy were brought there and the Prophet took care of them by distributing wheat, dates, barley and raisins. The people of As-Suffah spent their time learning the Quran and accompanied the Prophet on every campaign he undertook.

The decision to close all doors except Ali's caused discontent resentment among some Muslims, especially because the Prophet had allowed Ali to enter the mosque even when he was in a state of junub[1]. However, the Prophet explained that he was only following God's orders and was not acting on his own authority.

The people said to the Prophet Muhammad:

"*You have closed our doors and left the door of Ali open*." He replied: "*I did not lead you out of my own will and leave his door open, but God led you out and left his door open. I am only a servant who obeys what he has been commanded.*"

Some of the companions nevertheless refused to obey the Prophet's command and close the doors. Finally, the Prophet ascended the pulpit in a state of anger and ordered the companions to close all the doors except

---

[1] Junub refers to the state of ritual impurity due to sexual intercourse or ejaculation. To perform ritual actions or recite the Quran, the major ritual full-body wash called Ghusl is required to end the state of impurity.

the door of Ali. After disobeying his orders twice, they finally obeyed him on the third attempt. [301]

BIRTH OF AL-HASSAN BIN ALI

In Ramadan of the third year after the Hijrah, al-Hassan , the first son of Fatima and Ali, was born. The Messenger of God gave him the name al-Hassan because Ali did not want to anticipate the Prophet in naming him. Hassan was the first to be given this name. On the seventh day after the birth, his mother, Fatima shaved the newborn's hair and weighed it. The weight was donated in silver as alms. [302]

BATTLE OF UHUD

The Quraysh began avoiding the trade route to the Levant, fearing for the safety of their caravans – a threat that jeopardized their very existence and future. As a result they viewed their conflict with the Prophet Muhammad and the Muslims as existential, a battle of life and death. This was not lost on the Prophet, who remained vigilant, anticipating every move of the enemy with remarkable precision. Once the Islamic state emerged as a genuine threat to Quraysh's interests, they resolved to confront it once again.

Safwan ibn Umayyah, one of the leaders of the Quraysh, said to Quraysh:

> "*Muhammad and his followers have ruined our trade. We do not know what to do with his followers. They do not leave the coast, and the people on the coast have made treaties with them, and most of them have joined him. We don't know which way to go. If we stay in our land, we will use up our capital and there will be nothing left for us. Our trade goes to the Levant in the summer and to Abyssinia in the winter.*" [303]

In Shawwal of the third year after the Hijrah, the Quraysh began mobilizing for battle against the Prophet Muhammad. Driven by a desire for revenge and to wipe away the humiliation of their earlier defeat, they rallied their forces and stirred their allies into action. The Jews were fearing for their political, economic and cultural position in the region, incited Quraysh to take revenge against those who had humiliated them and openly proclaimed their hatred and broke the alliance. Quraysh began to send messengers to the tribes to ask for their support, and they mobilized those tribes of Kinanah and the people of Tihama who obeyed them.

The poet Abu Azza al-Jumahi took part in inciting the tribes against the

Muslims, although he was in Badr as a prisoner with the Muslims and the Prophet had released him on the condition that he would not incite against the Prophet and the Muslims. However, he did not keep his promise to the Prophet.

Quraysh went out with the fighters they had gathered and took fifteen women with them to commemorate those killed in Badr, accompanied by musical instruments and wine. The Quraysh spared no expense, spending tens of thousands of dinars on preparations. Their army consisted of three thousand fighters, seven hundred soldiers wearing armor and two hundred horsemen, all led by Abu Sufyan. Wahshi, a slave of the Quraysh who was promised freedom if he killed Muhammad, Ali or Hamza, also accompanied them.

When the Prophet received the news of Quraysh's march, he ordered it to be kept secret in order to leave no room for the psychological warfare that might be practiced by the Jews and the hypocrites against the Muslims. He wanted to deprive them of the opportunity and thwart their potential plots. [304]

The army of Mecca continued its journey along the usual western main route. When they arrived at al-Abwa, Hind bint Utbah, the wife of Abu Sufyan, suggested that they dig up the grave of the Prophet Muhammad's mother. However, the commanders of the army refused this request and Abu Sufyan warned them that if they did so, the Banu Bakr and the Khazraj would dig up their dead.[305] Quraysh continued their march until they arrived at Dhi al-Hulayfa.

The Prophet sent some companions, including al-Hubab ibn al-Mundhir, to observe them and ascertain their numbers and equipment. The Prophet instructed him:

> "*When you return, do not report to me in the presence of another Muslim unless you see me apart from them.*"

al-Hubab returned to him and reported to him alone. The Prophet ordered him to keep the information secret.

When the polytheists approached Medina, the Muslims posted guards, especially at the Prophet's mosque. The Messenger of God also gathered his companions to discuss an enemy army they had never fought before. The Prophet did not want to leave Medina, but a group of enthusiastic young men who had tasted victory in Badr insisted on going out, arguing that their staying in Medina would be perceived as cowardice by the enemy.

The Messenger of God told them about a dream in which he saw cows being slaughtered and that his sword had a notch and that he was in a fortress. He interpreted the cows as a group of his companions who would be killed, the notch as a man from his family who would be killed, and the fortress as Medina.

Ibn Ubayy said:

"*We will stay in Medina, and when the enemy comes, the children and women will throw stones at him, and the men will fight him on the paths*."

They said to the Messenger of Allah:

"*You had three hundred men on the day of Badr, and Allah gave you victory over them. But today we are a great number.* "

One of them said:

"*O Prophet of God, do not deprive us of Paradise; by the one who has my soul, I will enter it.*"

The Messenger of God said to him:

"*For what reason?*"

He said:

"*That I love God and His Messenger, and that I do not flee from marching.*"

He said to him:

"*You are right*."

One of the Ansar said to him:

"*When will we fight them, O Messenger of Allah, if we do not fight them at our valley?*"

Another said:

"*I do not want the Quraysh to return to their people and say, 'We besieged Muhammad in the fortresses and towers of Yathrib.' That would be a disgrace for us, and they have already entered our territory. If we do not defend our territory, why should we entrench ourselves in our fortresses?*"

Another said:

"*If the Quraysh stay close and gather the crowds in their valleys and the al-Ahabish*[1] *follow them, then they will ride camels and horses until they reach us and trap us in our houses and castles. Then they will return unharmed. This will encourage them to attack us and carry out raids against us, destroy our houses and keep us under surveillance. And the Arabs around us will feel emboldened to attack us.*"

Many people urged him to go out.

The Prophet was guided by the opinion of the majority and went into his house to put on his war clothes. Meanwhile, they regretted having insisting upon him and realized that he knows God better and knows what to do, as revelations are sent to him directly from heaven.

When the Prophet came out to them in his war clothes to go to war with his companions against the Quraysh, they said:

---

[1] The name al-Ahabisch goes back to a group of Quraysh, Kinanah, and Khuza'a, who formed an alliance at Mount Habashy below Mecca during the time of Jahiliya.

"*O Messenger of God, stay as you have commanded us.*"

He then declared:

"*It is not permissible for a prophet to return after he has put on the garb of war until he has fought*."

He then gave a sermon and appointed someone as a deputy in Medina. He prepared his battalions, gave the flag to Ali bin Abi Talib and set out with his army to fight the Quraysh.

The Prophet consulted the Muslims to calm their minds and win their love and trust without imposing his opinion on them. In the end, however, he makes the final decision as to whether he agrees with their opinion or not. It would have been better for them to submit to what the Messenger of God said instead of contradicting him or making suggestions to him. Ali was always in a position of obeying the Messenger of God and being satisfied with what he liked. It was the right decision to stay in Medina, as material losses are bearable, while the loss of human life is more difficult and painful. The Messenger of God would not have given up this correct opinion.

The Prophet went with an army of a thousand men, including a hundred in armor and two knights, to Uhud via the mountain pass of Farewell (Thaniyyat al-wada).

After the Prophet left Thaniyyat al-wada, he noticed a large group within the army and asked:

"*Who are those?*"

They replied:

"*Abdullah bin Ubayy with a group of his Jewish followers.*"

He said:

"*Have they embraced Islam?*"

They replied:

"*No, O Messenger of Allah*."

He then said:

"*Let them return, for we do not fight alongside the disbelievers against the idolaters*."

Ibn Ubayy withdrew with the hypocrites between Medina and Uhud – three hundred men in total – and said:

"*Muhammad disobeyed me and followed the ignorant. He will see. We do not know why we are killing ourselves and our sons here, O people*."

They returned. Jabir bin Abdullah al-Ansari followed them and pleaded in the name of God and the Prophet to return to the battlefield. Ibn Ubayy said:

"*If we had known that there would be a battle, we would have followed you. If you follow us, then come back with us*." [306]

Allah mentions that the clash of the two armies took place with His

permission in order to distinguish the believers from the hypocrites. When the hypocrites were asked to fight in the name of Allah, or at least to defend their women, they replied mockingly and argumentatively:

> "*We see no battle, and if we saw a battle, we would take part in it. This is nothing but plunging ourselves into annihilation with this unbalanced war and ill-conceived plan.*"

With this statement, they are closer to disbelief than faith, because by reducing the number of soldiers in the Islamic army, they are supporting the disbelievers. They claim faith outwardly, but they conceal disbelief in their hearts, and Allah knows best what they conceal.[307] This treachery came at critical and sensitive moments and had a negative effect on the morale of Muslims. It paved the way and gave the remaining hypocrites the excuse to flee at the most critical and dangerous moments for Islam and Muslims in general.[308]

With Ibn Ubayy's withdrawal, the army was reduced to seven hundred men, sparking concern among the Muslims. The drums of war were about to beat, and all eyes were fixed with apprehension on the swift unfolding of events. Amid uncertainty, groups from Banu Haritha (Aws) and Banu Salamah (Khazraj), who were on the flanks of the army, also began to think about retreating. There were heated discussions among them and they were on the verge of deciding to retreat, but at the last moments they changed their minds and decided to stay, placing their trust in Allah.[309]

When the Prophet reached the battle area, he chose to land on the side of Mount Uhud so that the mountain was behind them. He then lined up his companions and ordered them not to fight anyone until he commanded them to do so. On the Muslims' left was a mountain called Jabal Ainain, which had a gap in it. On it stood fifty archers under the leadership of Abdullah ibn Jubayr (See Figure 35). The Prophet instructed them to keep the horses away from behind so that they would not be attacked from behind. He ordered the archers to keep their place and protect the backs of the Muslims. He emphasized the importance of staying in position, regardless of the battle's outcome – whether the Muslims were victorious, seizing war spoils, or facing casualties.

The battle commenced with Abu Sufyan calling to the Ansar:

> "*Let us be alone against our cousin. You need not interfere. We will withdraw from you as we have no need to fight you.*"

They answered him with something he did not want to hear. Abu Sufyan incited Banu Abd al-Dar, the Quraysh flag bearers, to war and had the women beat tambourines and incited them with poetry. Talha bin Abi Talha, the Quraysh standard-bearer, challenged the Muslims to fight him in a duel. Ali accepted his challenge. Talha asked:

"*Who are you?*"

Ali replied:

"*I am Ali bin Abi Talib.*"

Talha said:

"*O Biter*[1]*, you know that no one else challenges me.*"

Ali hit him on the head so that he injured his head to the beard. Although Talha was still alive, Ali turned away from him. The Muslims called Ali and asked if he would not kill Talha. Ali replied that Talha had asked him to spare him for the sake of the children and that he knew that God would kill him. The Messenger of God rejoiced at this and said:

"*God is greatest*[2]."

The two armies clashed and fierce fighting ensued. The Muslims were fighting to defend their religion and their homeland, on which all their interests and their future and existence depended. They fought against a relentless numerically superior and better equipped group who wanted to avenge those killed in Badr. The companions of the Messenger of God fought against the Quraysh troops and struck them in the face until their ranks broke.

Ali bin Abi Talib set his sights on the bearer of the Quraysh flag, followed him and killed him. Then his brother took over the flag and Ali killed him too. The flag was then taken over by seven others, one after the other, and Ali was able to kill all seven men one after the other. Finally, no one dared to carry the flag and it remained on the ground while the Quraysh retreated.

The Muslim archers on the mountain also attacked the Quraysh horses and forced them to turn back by throwing arrows at them. Ali went to the commander of the Quraysh army, Khaled bin al-Walid al-Makhzoumi, who was on the right side of the army. When Ali faced him, Khaled quickly undressed out of fear of him and remained naked to make Ali leave him alone. Ali averted his eyes from him and left him out of generosity.

---

[1] *Biter: When the Messenger of God stayed in Mecca, no one dared to do anything to him because of his kinship with* Abu Talib. But instead, Quraysh sent their children to humiliate him by throwing stones and dirt at him every time he left the house. One day the Prophet Muhammad said to the young Ali: "May you be rewarded by Allah if you go outside with me". Ali answered him: "O Messenger of God, I am happy to accompany you". When they went outside together, they were again attacked by the boys. But this time Ali defended him and bit them in their faces, noses, and ears, so that they returned crying to their fathers and complained that Ali had bitten them. From that day on, Ali was known as "the biter".

[2] Allahu Akbar in Arabic.

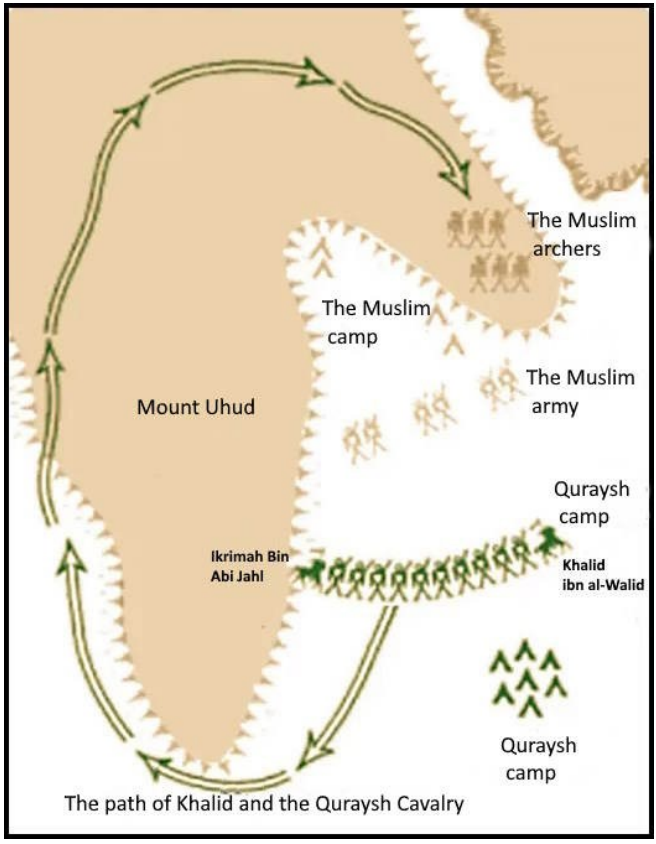

Figure 35: Map of the Battle of Uhud.

When the Quraysh flag bearers were killed and the Muslim archers on the mountain attacked the Quraysh horses, the Muslims fought fiercely, with Ali, Hamza and Abu Dujana being the most influential fighters. The Quraysh army eventually retreated and became scattered groups. God sent down his victory over the Muslims. The Muslims pursued the Quraysh, slashing them with swords while a group of them went off to gather the spoils of Quraysh army.

THE TIDE TURNS: KHALID IBN AL-WALID'S MANEUVER

The archers at the gap saw that the Quraysh had been defeated and the Muslims were taking war spoils. They argued about whether they should stay on the mountain or take the spoils with the Muslims. The majority of them wanted to leave the mountain to take spoils, while ten of them respected the order of the Messenger of God and wanted to remain in their positions.

The Prophet had explicitly ordered the archers not to leave their positions on the mountain until someone is sent to them to give them the order to leave, even if the Muslims were defeated or are taking spoils. However, the majority of the archers broke the Prophet's order and became disobedient. Therefore, they were deprived of God's support and victory.

When Khaled saw the archers' descent from the gap and realized that the mountain was empty and the Muslims were busy with spoils, he called in his horses and passed by with them, followed by Ikrimah in a group; they attacked those who remained behind in the gap; they killed them all and then fell on the Muslims from behind. The Quraysh regrouped after Khalid's attack.

A Qurayshi woman, Umra al-Harithiya, picked up the fallen banner of the polytheists. The polytheists rallied around it and called out to one another, reorganized their ranks, and encircled the Muslims from the front and back.

The Muslims, preoccupied with the spoils, were scattered and their ranks fell apart. They were no longer a solid unit that held each other together. They could not withstand this fierce attack and each of them was anxious to save himself. [310]

Allah has fulfilled the promise of victory to the Muslims. They had the upper hand at the beginning of the battle, they were the ones who overpowered their enemy, and the idolaters fled the battlefield until Allah tested the Muslims with the spoils to see their compliance with their leader's instructions.

They were not to leave the mountain no matter what, and their task was to protect the backs of the Muslims from any enemy maneuvers. But they quarreled over the spoils after seeing the overwhelming victory. Most of them were out to make some worldly gains, while only a few stuck to the words of the Prophet and did not leave their posts. They believed that the reward that Allah has is better. [311]

THE KILLING OF HAMZA IBN ABD AL-MUTTALIB

Wahshi looked at Hamza as he relentlessly fought the polytheists around him with his sword, leaving none of them behind. Hamza wore a shirt adorned with an ostrich feather on his chest. Wahshi hid behind a stone, waiting for the right moment. He then approached Hamza from behind and thrust his spear into his back, martyring him. Wahshi came to him, took his spear and mutilated his body on the orders of Hind bint Utbah.

Meanwhile, the Muslims were preoccupied with their defeat. Wahshi then returned to the army and informed Hind of this, which she rejoiced in and gave him her dress and jewelry and promised him ten dinars in Mecca.

Ibn Qamiah, one of the Quraysh, wanted to attack Musab ibn Umair, thinking that he was the Prophet, and killed him. Musab had been carrying the flag, and when he fell, his brother Abu al-Rum ibn Umair took it up. Ibn Qamiah exclaimed:

"*Muhammad has been killed!*"

Figure 36: From the middle of the Battle of Uhud.

This gave the Quraysh more courage and they rushed at the Muslims. The Muslims, unable to rally and organize themselves, were defeated. Despite the turmoil, the Prophet continued to fight alongside a few steadfast companions. Ali held out alone with the Messenger and defended him. Fear and chaos broke out among the Muslims so that they were all defeated and some of them threw down their weapons and fled to the mountains to seek shelter without turning to the Messenger of God. The Messenger of God called them loudly and waved his hands, saying:

"*Come to me, O servants of God, come to me, servants of God, come to me.*"

But no one descended to him and they did not turn around while arrows struck him from all sides. [312]

Allah reminds them: You were distressed because you feared missing out on the war spoils by following the Prophet's orders. Yet when you

disobeyed and left your positions to pursue worldly gains, you brought upon yourselves far greater sadness of defeat and death. Allah has given you this great sorrow so that it is a deterrent for you, from grieving over material losses and serve as a lesson. Allah knows all your deeds, intentions and motives and is able to reward, or punish accordingly. This is one of the greatest deterrents for the servant to commit sins.[313]

The enemy advanced toward the Messenger of God, wounding his lip and slashing his face as stones were hurled at him. The Prophet fell into a ditch, but remained steadfast. Despite these injuries, he did not retreat or abandon his position.

Amid the chaos, he uttered a profound prayer:

"*O God, guide my people, for they do not know.*"

Overwhelmed, the Muslims retreated to the safety of mount Uhud. Among them were: Abu Bakr, Omar bin al-Khattab, Talha bin Ubaidullah, Saad bin Abi Waqqas and others. They climbed a rock at the top of the mountain. Othman bin Affan filled with fear, fled and ran for three days to escape the war.

The Prophet looked at a man among the Muhajirun who had thrown his shield behind his back as he fled and called out to him:

"*O owner of the shield, throw down your shield and flee to Hell.*"

The man threw his shield. When almost all the Muslims fled back, the Messenger of God became angry. He looked to his side and saw Ali and said:

"*What is the matter with you that you did not join the others?*"

He replied:

"*O Messenger of God, shall I become an unbeliever after becoming a believer? You are my role model.*"

Ali bin Abi Talib pursued the fleeing soldiers carrying a handful of pebbles. He threw the pebbles at them, shouting:

"May God disfigure your faces and turn them black. Where are you fleeing to?! To Hell?! Have you sworn allegiance and then broken it? By God, you deserve to be killed more than who I kill."

Omar bin al-Khattab, who was afraid of him, said to him:

"*O Abu al-Hassan*[1]*, calm down, the Arabs sometimes stand firm, and sometimes flee. And steadfastness in battle can eliminate the disgrace of running away.*"

The Quraysh battalions began to attack the Messenger of God, and he said:

"*O Ali, take on this.*"

Then Ali attacked them. He killed some and the rest scattered. Then

---

[1] *Abu* al-Hassan: is Ali bin Abi Talib.

another group came to attack the Messenger of God and he shouted:

"*O Ali, take on this one.*"

Ali attacked them and they scattered. Until a group from Banu Kinana came to him and the Prophet said to Ali:

"*O Ali, take on this one.*"

Facing them on foot, Ali struck at the group fiercely, killing ten Horsemen. He continued attacking until the group dispersed and his sword broke. Gabriel was astonished and said:

"*O Muhammad, indeed, this is compassion itself! The angels have marveled at the compassion of this young man!*"

He said:

"*What hinders him if he is from me and I am from him.*"

Gabriel said:

"*and I am from you.*"

Then a voice was heard from heaven:

"*There is no sword like Dhul-faqar*[1] *and no hero like Ali.*"

The Prophet was asked about the voice. He said:

"*This is Gabriel.*"

In the midst of the chaos, only Ali ibn Abi Talib and seven Ansars remained steadfast alongside the Messenger of God. When the rumor spread that the Prophet had been killed, one of the Muslims who were on the rock on the mountain said:

"*If only we had a messenger who would go to Abdullah ibn Ubayy and give us protection before they kill us.*"

Some of the hypocrites said:

"*If he was really a prophet, he would not have been killed. Return to your original faith.*"

A group of Muhajirun said:

"*We will surrender to them, for they are our people and our cousins.*"

Anas ibn Nadir came to them and said:

"*If Muhammad hat truly been killed, what will you do with your lives after that? Fight as he fought and die as he died." "O Allah, I apologize to you for what these (hypocrites) say, and I distance myself from what these (disbelievers) have brought.*"

He fought bravely until he was martyred.

Amidst the turmoil, Kaab bin Malik spotted the Prophet alive and exclaimed with joy. But the Prophet ordered him to remain silent as the situation was too critical and serious. Abu Dujana was the first to return to the Prophet's side, accompanied by Asim bin Thabit. They shielded the Prophet from the arrows of the unbelievers until Abu Dujana was struck

---

[1] Dhul-faqar: The name of the sword of Ali bin Abi Talib.

by arrows himself. The Messenger of God honored him by giving him a sword. Salman al-Farsi also protected the Prophet with his body and said:

"*My soul is a ransom for the Messenger of God.*"

Umm Amarah, Nusaybah bint Kaab, also fought and defended the Prophet with all her might when she saw that only a few were standing by him. She was wounded. Her son Amarah helped her and even killed a man.

The Prophet said:

"*May Allah bless you, O Nusaybah.*" "*The rank of Nusaybah is higher than the rank of Abu Bakr and Omar.*"

After that the Prophet called out:

"*Who sells himself to seek the pleasure of Allah?*"

In response, Ziyad bin al-Sakan stood up with five of his Ansari companions, descended the mountain, joined the Prophet, and positioned themselves between the attackers and the Messenger of Allah. They fought fiercely until all of them were martyred.

Some Muslims were encouraged and returned to the Messenger of God as individuals or in groups. The Prophet urged them to fight. Although they were outnumbered, they fought bravely. However, most of the Muslims who were on the mountain did not leave their place and did not return.

The Prophet placed those who returned to their original positions by making the mountain behind them as per first plan.

Ali suffered nearly sixty wounds and blows during the battle leaving him exhausted. The return of the Muslims to their first positions and the reunification of their ranks frightened the Quraysh once again.

The polytheists feared that the Muslims would do to them what they had done at the beginning of the war and withdrew peacefully. When the two parties separated, the Prophet came to the mountain pass but did not climb the mountain. The fighting stopped and the two armies watched each other with caution.

Ali bin Abi Talib passed between the rocks on Mount Uhud and filled his jug with water. He then brought it to the Messenger of God, who used it to wash the blood from the Prophet's face.

Abu Sufyan announced the end of the battle, shouting:

"*Glory be to Hubal*[1]"

The Prophet told Ali how to respond to Abu Sufyan, and Ali said:

"*God is higher and more majestic.*"

Abu Sufyan said that war goes back and forth – just as Muslims won at Badr, today the Quraysh won at Uhud, so now they were even.

Ali disagreed and said:

"*That is not true. Our martyrs are in heaven, your martyrs are in hell.*"

---

[1] Hubal: was an important deity of the Quraysh tribe, the ruling tribe of Mecca.

Abu Sufyan asked if the Prophet had been killed, but the Prophet ordered the Muslims not to answer him. Omar revealed it to Abu Sufyan and said:

"*No, by God. He hears your words now.*"

Abu Sufyan said:

"*You are more honest with me than Ibn Qamiah*[1] *and more just.*"

When Abu Sufyan was about to leave, he shouted:

"*O Muhammad, the appointment between you and us is the coming season of Badr al-Safrah* [2]."

It is not clear why Omar revealed the truth about the Prophet's life to Abu Sufyan and the Quraysh at such a critical and sensitive moment, even though the Prophet had forbidden it.

During the battle, Quraysh women came to the battlefield and mutilated the bodies of the Muslim martyrs. They cut off their noses, ears and organs and turned them into bracelets and necklaces. Hind, the wife of Abu Sufyan, desecrated the body of Hamza. She cut open his belly and attempted to eat his liver but she found it unpalatable.

AFTER THE END OF THE BATTLE

The Messenger of God sent Ali to the battlefield to see what the Quraysh army was doing. If they were riding camels and leading horses, they wanted to go to Mecca. If it was the other way around, then they wanted to go to Medina. Ali Returned with the observation that the Quraysh were riding camels, indicating their March toward Mecca.

After the battle, Fatima tended to the Prophet's wounds, washing and bandaging them with care. Since water increased the bleeding, she took a piece of cloth, burned it and pressed it on onto the wound to stem the flow.

The Messenger of God said:

"*The wrath of God intensified against the one who injured the face of his Prophet.*"

Afterward, the Messenger of God went to the battlefield, where he stood over Hamza's martyred body, weeping intensely. He said:

"*May God have mercy on you. You were a doer of good and a maintainer of family ties.*"

He shrouded and prepared Hamza's body for burial. The other martyrs

---

[1] *Ibn Qamiah* was the one who spread the rumor in the war that the Prophet had been killed.

[2] Badr al-Safrah: An area near Badr in the Hejaz, where a market is held in Dhu al-Qidah.

were then brought and placed beside him, and the Prophet prayed over them all – performing seventy-two prayers in total, with seventy specific takbir for Hamza. They were then buried there. The number of martyrs was sixty-four from the Ansar and six from the Muhajirun, and seventy were wounded. This is what the Prophet had promised them in Badr. As many as thirty men from Quraysh were killed. [314]

On the day of the Battle of Uhud, the Jewish scholar Mukhayriq was also killed. Before the battle, he exclaimed:

"*O Jews, by God, you know that it is your duty to support Muhammad.*"

They replied to him:

"*Today is the Sabbath*[1]."

He replied:

"*There is no Sabbath.*"

Then he took his sword and his equipment and said:

"*If anything happens to me, my wealth belongs to Muhammad, he can do with it as he pleases.*"

He then went to the Prophet Muhammad and fought alongside him until he was killed.

The Prophet said:

"*Mukhayriq is the best of the Jews.*"

He owned seven gardens, which now belonged to the Prophet. [315]

After the Messenger of Allah finished burying the martyrs, he turned to his companions and said:

"*Line up so that I may praise my Lord, the Exalted.*"

They lined up behind him and he said:

"*O Allah, all praise is due to You. O Allah, there is none who withholds*

---

[1] The Sabbath: God commanded the Children of Israel to sanctify the Sabbath (Saturday) by abstaining from all work - including fishing - and devoting themselves to worship (Quran 7:163). He then tested them by making fish appear in abundance only on Saturdays. When some violated this prohibition through deception by setting nets on Friday and collecting them on Sunday, God transformed the transgressors into apes, while sparing those who forbade evil. The Jewish tradition mentions a parallel account in the Babylonian Talmud (Sanhedrin 109a) about Sabbath violators being transformed, though without specifying the test involving fish or the particular method of deception used. [507]

According to Jewish belief, the Sabbath (Shabbat) is also a sacred day ordained by God in the Torah (Book of Exodus 20:8-11) as a sign of the covenant between them and God: "Remember the Sabbath day, to keep it holy... You shall not do any work on it." This commandment is one of the ten Commandments, which are fundamental in Judaism and are not nullified due to the transgressions of certain individuals.

what You have granted, and none who grants what You have withheld, and no guide for the one whom You have misguided, and no misguide for the one whom You have guided rightly, and no giver for what You have withheld, and no restrainer for what You have given." [316]

After that the Prophet and the Muslims returned to Medina. The mother of Saad bin Muadh rushed to him, looked him in the face and rejoiced, saying:

"*May my father and mother be sacrificed for you, O Messenger of God, I can bear any calamity if it goes well with you.*"

The Prophet offered his condolences to her on the death of her son. Another Ansar woman, whose husband, brother and father were martyred with the Messenger of God at the Battle of Uhud, received condolences from the Muslims. But she was mainly worried about the Prophet and asked how he was doing. The Muslims replied that he was fine, thank God. The woman then asked to see him to make sure that he was indeed well. When she saw the Prophet, she said a prayer for him and said that she would do anything as long as he was safe.

As the Prophet passed the Ansar houses on the way to Medina, he heard the weeping for the Martyrs and shed tears, he said:

"*But there are no mourners for Hamza.*"

He ordered Saad bin Muadh to tell the women to mourn for Hamza first and then for their own martyrs. He also advised them not to hit, scratch or tear their clothes while mourning. These women had reached a deep understanding of the Prophet. For them, he was the most important thing in life, and as long as he was safe, everything else was insignificant. They comforted him with their money, their lives and their noble feelings. [317]

After the Islamic army returned from the Battle of Uhud, feelings were mixed. While some mourned the martyrs. Hypocrites secretly rejoiced at the Muslims' setback in the battle. Some who fled in battle felt ashamed, and others were still scarred by the hardships of battle and their injuries. The Prophet Muhammad observed the tensions among the Muslims after the battle and wanted to unite hearts. He did not want the fled Muslims who had abandoned him in battle to feel outcast and exiled. He did not want them to be branded as cowards, traitors and losers and lose their former status among the Muslims and with him. This could cause them feelings of failure, sadness and a desire to distance themselves from the Islamic community. This was something the Prophet did not want. Therefore, he did not speak harshly and severely to them, but with gentle words and treated them with leniency and ease.

When the wife of Othman ibn Affan came to the Prophet while he and Ali ibn Abi Talib were cleaning their weapons, she asked:

"*What did Ibn Affan do? By God, you will not find him at the front.*"

Ali replied:

"*Without a doubt, Othman has become the scandal of our time.*"

Othman was among those who had fled in the battle of Uhud. He had fled far from the battlefield and did not return until three days after the end of the battle. The Prophet said to Ali:

"*Refrain!*"

Later, when Othman came to him with his companions, the Prophet only said to him:

"*You have gone far.*"

Although Ali's words were true - Othman's escape would be remembered forever - the Prophet had forgiven them, especially because they came to him, showed their repentance and asked for forgiveness.

In any attempt to create a neutral historical work, an author strives for objectivity. Nevertheless, there are moments that move the just and fair author to speak his mind and express his admiration. One such remarkable moment is the attitude of Muhammad after the battle of Uhud. Despite the severe injuries he suffered from their betrayal, which almost cost him his life, he showed himself to be a caring father to the Muslims. He forgave them, addressing them with gentle words and treating them with compassion to protect them and soothe their feelings. The best praise for him came from Allah Himself, who said:

By what great mercy Allah has granted you that you have such a good attitude, so that you are gentle with them and treat them with kindness, and if you were harsh, severe and heartless, they would turn away from you. So forgive them as Allah has forgiven them, and ask forgiveness for them in order to perfect their compassion and perfect their kindness. Consult them in important matters, and when you have decided and formed an opinion, then trust in Allah and leave the matters to Him. Allah loves those who trust in Him. The result of this trust is success and victory from Allah. Allah's power is over all powers, and if He wills good for a servant and wants his victory, support and defense, then no power on earth, no matter how great it is, is able to defeat him. And if Allah abandons you, who can help you but Him? Therefore, the believers should trust in Allah. [318]

However, not everyone in Medina mourned the martyrs of Uhud. The hypocrites and Jews rejoiced at the suffering inflicted on the Muslims. They claimed that the Prophet could not be a true Prophet because he was injured and that he only sought power. Others claimed that the martyrs would not have been killed if they had stayed with them. Allah replies to them:

Tell them, O Muhammad, after you have refused to support your believing brothers, you now claim that you have insight into the unseen world and that you know about the future and its events. So if you are telling

the truth, then ward off death from yourselves or choose for yourselves an honorable death if you are able. [319]

They even tried to unsettle the companions of the Messenger of God and advised them to leave him. Omar ibn al-Khattab heard what they said and asked the Prophet for permission to kill these hypocrites and Jews.

"*Do they not testify that there is no god but Allah and that I am the Messenger of Allah?*" asked the Prophet.

Omar replied:

"*Yes, they do, but they only say it out of fear of the sword, and their plan has become clear. God has revealed their intentions*."

The Prophet said:

"*I have been instructed not to kill those who confess this. And the Jews have a covenant, so I will not kill them.*" [320]

In addition to the shock of defeat in battle, the gloating of the hypocrites deepened the wounds of the Muslims and increased their pain. Allah said to them to ease their burden after what had happened in the battle:

Your determination should not be less than the determination of the enemies. Despite the heavy loss of life and property in Badr - where seventy of them were killed, many wounded and captured - they did not stop fighting you. They were not deterred from going to war against you. In this battle, they made up for what they had lost and compensated for their defeat. So if you have suffered a heavy defeat in this battle, you should not stop until you have made up for what you have lost. So why the weakness and why the sadness?

Allah also told them:

There are sweet and bitter events in people's lives, but they are not permanent. Victories and defeats, strength and weakness, all these things change, all these things pass away, none of them lasts. No one should imagine that defeat in a single battle and its consequences are permanent things. It is necessary to evaluate and avoid the causes of defeat and its factors and turn defeat into victory. Life is an up-and-down; its events are in constant flux, and none of its conditions and circumstances remain. These changes serve to distinguish true believers from those who only pretend to believe. If no painful events occur in the life of nations, the ranks are not distinguished and the bad is not distinguished from the good. You should know that this religion has not come to you easily; you have to face some martyrs in battle. And Allah does not love the unjust and will never support them against the believers.[321]

The battle of Uhud caused a great shock in the hearts of the Muslims and they could hardly cope with it. However, God did not abandon them in their sorrows but lightened their burden by forgiving them for what they did in the war. He also explained to them that what had happened had

already been predestined by God. God wanted to take martyrs from among them through this incident and teach them useful lessons for the future so that the faithful could be distinguished from the hypocrites. [322]

Muawiyah bin al-Mughirah bin Abi al-Aas, the cousin of Othman bin Affan and a polytheist from the Quraysh, fled at the Battle of Uhud and entered Medina. He went to the house of Othman bin Affan. Othman said to him, surprised and rejecting his arrival:

"*You have destroyed me and yourself,*"

and then hid him in his house and went to the Prophet to obtain safety for him. However, the Prophet received knowledge of him through revelation and sent Ali to fetch him from Othman's house. Umm Kulthum, Othman's wife, showed the place where Othman had hidden him and Ali brought him to the Messenger of God. Othman was angry because of what his wife had done. He went to the Prophet and asked him to give him time, and the Prophet granted him a period of three days before he left the city. He threatened to kill Muawiyah if he found him in Medina or its surroundings afterward. Othman then provided Muawiyah with a camel. However, Muawiyah's intentions were not innocent; he was tasked with spying on the Prophet and the Muslims in Medina and passing information to the Quraysh. He spent three days gathering information. The Prophet was already aware of his plan. [323]

THE BATTLE OF HAMRA AL-ASSAD

One day after the Battle of Uhud, the Quraysh arrived in al-Rawha, about fifty-six kilometers from Medina. There they argued with each other and planned to return to eliminate Muhammad and his companions. The Quraysh said:

> "*You killed many of them and left almost nothing. But you have neither killed Muhammad nor acquired female slaves. Go back and finish them off before they can reinforce themselves.*"

Safwan bin Umayyah said:

> "*Don't do that. Muhammad and his companions are now in great anger over what happened to them. I believe that when you return, all the people left behind by the Aws and Khazraj will gather, attack and overpower you. But now the victory is yours.*"

The Prophet was informed of this. He wanted to show the Quraysh his strength and scare them. But how could he obtain this information from a distance of more than fifty kilometers in one night, except through revelation? Based on a revelation, Prophet Muhammad set out for Hamra al-Asad, a place about thirteen kilometers from Medina. Gabriel appeared

to the Prophet and said:

> "*O Muhammad, God commands you to pursue the enemy and take only the wounded with you.*"

The Prophet ordered his caller to invite only the wounded and proclaim:

> "*Come, servants of God, to obey God's command. Let us pursue the enemy of God until we meet them and show them our strength. For our departure will be terrifying to the enemy, and our news will resound.*"

The Muslims found it difficult to go to war again after the Uhud War. Allah has revealed to support them:

You should not weaken in your resolve nor grieve over what you have missed of victory against your enemies and triumph over them. If you have faith, then faith will surely elevate you, for it is bound to piety and patience – and in these two lies the key to triumph and success.[324]

The Prophet set out with the wounded among his companions – seventy riders in total – with Ali carrying his banner. He left Ibn Umm Maktum in charge of the Medina. Along the way, he was informed that Mu'awiyah ibn al-Mughirah ibn Abi al-'As was camped nearby. He sent Ali and Ammar to pursue him. They found him and killed him. When Othman ibn Affan learned of the death of his cousin Mu'awiyah, he took revenge on his wife, Umm Kulthum, for previously pointing out his cousin and exposing his whereabouts. He beat her so severely that she died from the injuries.

Upon reaching Hamra al-Assad, the Muslims buried two Martyrs slain by the Quraysh while traveling to Mecca. The Prophet also arrested Abu Azza al-Jumahi, who had been captured in Badr. Because of his five daughters, the Prophet forgave him and released him on the condition that he would not return to the war against the Muslims and would not support anyone against them. However, he broke the agreement, incited tribes and took part in the Battle of Uhud. When the Quraysh left Hamra al-Assad, they left him sleeping and the Muslims arrested him and brought him to the Prophet. He asked the Prophet to let him go, but the Prophet refused so that he would not go to Mecca and say, I have mocked Muhammad twice. He instructed Ali to execute Abu Azza, ensuring Justice and the deterring further betrayal.

The Prophet wanted to show the Quraysh and their army the strength of the Muslims and intimidate them. He therefore commanded the Muslims to light five hundred fires, creating the illusion of a vast army.

Figure 37: The Muslims light the fire at the command of the Prophet.

A man who was on his way to Mecca passed by the Muslims and saw their preparations and the army. When he reached Abu Sufyan and his companions, he told them that Muhammad was seeking them in a gathering unlike any he had ever witnissed and that Ali bin Abi Talib had come to the front of the army. Those who were left behind had joined him because they regretted what they had done and they were angry and ready to fight.

Terror struck the hearts of the Quraysh, so Abu Sufyan instructed Naim Ibn Masoud, who was on his way to Medina, to visit the Muslims' camp, frighten them, and tell them that the Quraysh was coming with a large army to eliminate them and uproot them. Abu Sufyan promised to give him as many dates and raisins as he wanted. When the Prophet and the Muslims heard this, they were not frightened, but their faith was deepened and strengthened. [325]

Allah awarded great reward to a certain group who came with the Prophet because they showed perfect sincerity. Though threatened with warnings of the army of Quraysh, the Muslims stood firm, their faith unshaken and they declared: "*Allah is sufficient for us, and He is the best protector*." Allah says to them:

> "*This is only Satan, who appears in the form of Naim ibn Mas'ud to frighten his followers in particular. But the steadfast believers are not at all deterred by these whispers.* "[326]

Abu Sufyan and his army hurried to return to Mecca. The Prophet then sent someone to verify the situation. When they learned that the danger was over, they returned to Medina, blessed and favored by Allah, with their faith strengthened and no harm done to them.[327] The encounter at Hamra al-Assad marked a strategic victory in the divine plan to defeat the Quraysh psychologically, without engaging in direct combat. It thwarted the plans of the hypocrites and Jews in the city, strengthened the authority of the Muslims in Medina and raised their morale. [328]

625 - 626 AD

THE FOURTH YEAR AFTER THE HIJRAH

BIRTH OF AL-HUSSEIN BIN ALI

In the fourth year of the Hijrah, on the fifth Sha'ban, the second son of Fatima was born. The Prophet named him Hussein and prayed for him. He also slaughtered a sheep for him and told his mother to treat him like his brother al-Hassan, shave off his hair and give the weight of the cut hair in silver as alms.

The Prophet placed Hussein on his lap and wept. Asma bint Yazid al-Ansariya was present and said:

"*May my father and mother be sacrificed for you, why are you crying?*"

Prophet Muhammad replied:

"*For my son, this one.*"

She said:

"*He was born recently!*"

He said:

"*The apostate group will kill him after me. May Allah not grant them my intercession.*" "*O Asma, do not tell Fatima about what I have told you, for she has just given birth to her son.*" [329]

THE PROPHET'S SERMON ON RAMADAN

On the last Friday of the month of Sha'ban, Prophet Muhammad delivered a sermon to the Muslims on the occasion of the beginning of the month of Ramadan. He said:

"*O people, verily the month of Allah, the Exalted is He, has come to you with blessings, mercy and forgiveness. A month that, to Allah, is the best of months, its days the best of days, its nights the best of nights, its hours the best of hours. It is a month in which you have been invited to Allah's hospitality, and you have been honored as among those cherished by Allah. Your breaths in this month are praise, your sleep in it is worship, your actions in it are accepted and your supplications in it are answered...*"

When he finished, Ali stood up and said:

"*O Messenger of Allah, what is the best deed in this month?*"

He said:

"*O Abu al-Hassan, the best deed in this month is to stay away from what Allah has forbidden.*" [330]

THE DEATH OF FATIMA BINT ASAD

Fatima bint Asad, who along with her husband Abu Talib had cared for the Prophet as adoptive parents for fifteen years after he lost his mother. She was the first woman to pledge allegiance to the Prophet in Mecca after Khadija, and also the first woman to migrate with the Prophet from Mecca to Medina. Fatima bint Asad died in the fourth year of the Hijrah. The Messenger of God prayed for her, took care of her burial, took off his shirt and put it on her, lay with her in her grave and wept.

He said:

"*May God reward you for being a good mother.*"

He recited the Quran for her. When the dust was put on her, he was asked the reason for his action at her death, and he said:

"*I dressed her to put on the garments of Paradise, and I lay with her in her grave to relieve her of the pressure of the grave.*" [331]

BADR AL-MAWID

Almost a year passed as the date set by Abu Sufyan approached. Fearful of the consequences, Abu Sufyan hesitated to engage and preferred not to march out. However, after consulting with Quraysh, he decided to go out in order to preserve his self-respect, but not too far. So he set out with the people of Mecca and camped in Majnah in the direction of Dhahran with two thousand men and fifty horses.

There he met Naim bin Masoud al-Ashjai, who came to Umrah and asked him to go to Medina and discourage the Muslims. Abu Sufyan promised him ten camels which he had left with Suhail bin Amr. Abu Sufyan said:

"*It is a dry year. I prefer not to go out to them. But I don't want Muhammad to go out and not me, because that would strengthen their courage against us. I'd rather they be the ones to miss the deadline then me.*"

After Suhail ibn Amr had guaranteed the camels for Naim, Naim hurried to Medina. There he found the people preparing for the meeting with Abu Sufyan. He asked them and they informed him of their plan. He discouraged them, saying:

"*That's a bad idea. They will come to your home and only the fugitive will survive. Do you really want to go out when they have already gathered for you?! By God, none of you will escape.*"

He repeated these warnings to the Prophet's companions, casting doubt in their minds and weakening their resolve. The hypocrites and Jews rejoiced at this and said:

"*Muhammad will not escape this gathering.*"

When the Prophet heard about this and the news increased, he feared that no one would go out with him. So he swore:

"*By the One in Whose hand is my life, I will go out even if I am alone.*"

Othman bin Affan told the Prophet:

"*You have seen how fear has been cast into our hearts, and I see no one who has any intention of going out.*"

Thereafter, the fearful withdrew, while only the courageous remained, ready to accompany the Messenger of God. The Messenger of God appointed Abdullah bin Rawaha as the representative over Medina, and Ali bin Abi Talib carried the main banner when they went out with their goods and trade. The hypocrites said to them:

"*They have already killed you in front of your houses. How will it be when you come to their land and they unite against you? By Allah, you will never return.*"

The believers answered them:

"*Allah is sufficient for us, and He is the best of guardians.*"

They added that if they met Abu Sufyan, it is for this purpose that they went out, and if they did not meet him, they could sell their goods. As they neared Badr, the hypocrites tried to frighten them, saying:

"*Abu Sufyan has filled it with his assembled forces.*"

The believers said:

"*Allah is our protector and an excellent helper.*"

When the Muslims reached Badr, they did not find the supposed army of Abu Sufyan, but they found markets where no one was competing with them. The Prophet spent eight days there waiting for Abu Sufyan and his army. The Muslims traded in the Badr market and doubled their profits. News of their march and presence at Badr spread far and wide, amplifying their reputation. God helped the Muslims defeat their enemy and they returned safely to Medina.

The polytheists received news that the Muslims marched to Badr and were numerous, and that they were the most traders in that season. Abu Sufyan was shocked and returned to Mecca. Safwan bin Umayyah said to Abu Sufyan:

"*I advised you not to make promises to the people, but you did not listen to me. They challenged us and saw that we broke our promise.*"

Abu Sufyan made a big mistake at the end of the Battle of Uhud. He lacked insight and experience when he promised to meet the Muslims a year later at Badr al-Mauid. But he realized his big mistake too late. Safwan ibn Umayyah had pointed it out to him, but he did not heed it. Abu Sufyan had to save face, at least outwardly, but he failed to do so. Therefore, he was forced to back down and break his promise, using the drought as an excuse.

Even the people of Mecca mocked the failed expedition, nicknaming

the demoralized forces the "army of Sowiq[1]" – implying they had merely gone out to eat porridge, not to wage War.

After going through several wars and experiencing many crises in several directions, the Muslims felt somewhat exhausted. They needed time to reorganize their situation. Therefore, the absence of war in Badr al-Mauid had a positive impact on the Muslims. The commercial benefit that the Muslims derived from the Badr market on this occasion was a relief and brought joy and hope of improving living conditions. This respite allowed the Muslims to your reorganize agricultural cycles, revive commerce and craftsmanship, and strengthen their community in a climate of a relative peace and security.

But not long after, something unexpected happened when the Quraysh and their allies launched an all-out and large-scale attack on Medina from various locations.[332]

BATTLE OF THE TRENCH (AL-KHANDAQ)

When the Prophet expelled the Jews from Banu al-Nadir in the third year of the Hijrah, they fled to Khaybar. A group of them went to Mecca to call on the Quraysh and their followers to wage war against the Muslims in revenge for what they had done to them.

They went to Abu Sufyan and told him what they had suffered from the Prophet. They asked him for support in the battle. Abu Sufyan asked:

"*So you are here because of him?*"

The Jews replied:

"*Yes, we have come to ask you to fight with us against Muhammad.*"

Abu Sufyan said:

"*Welcome. Those who help us against Muhammad are the dearest people to us.*"

Banu al-Nadir wanted a guarantee for his statement. They said to Abu Sufyan:

"*Let us choose fifty men from the tribes of the Quraysh, including you, and we will sit together under the curtains of the Kaaba, and we will swear by Allah that none of us will betray the other and our word should be one against this man, as long as there is still one of us left.*"

Abu Sufyan responded:

"We stand with you. Go and rally the Quraysh to war, and assure them of your unwavering support for the removal of Muhammad."

---

[1] Sowiq is a type of food made from wheat flour that can be diluted with water to drink or eat. It was often used on journeys as provisions because it is long-lasting.

The Jews went to the Quraysh elders and called on them to fight against the Prophet. Some men from Quraysh said to each other:

> "*The leaders of the people of Yathrib and the scholars of the first book have come to us. So ask them, Which of us is on the right path, we or Muhammad?*"

Abu Sufyan said to the Jews:

> "*You are the people of the first book and of knowledge. Tell us who is right, we or Muhammad? We build the house, slaughter the camels, give water to the pilgrims and worship idols.*"

The Jews replied:

> "*O God, you take care of this house and offer hospitality to the pilgrims. You sacrifice the camels and worship like your ancestors. Therefore, you are more right than Muhammad.*"

They told the Quraysh exactly what they wanted to hear, reassuring them and giving them promises. Quraysh felt reassured about them, and they agreed on a date they had set.

The Jews then went out to Ghatafan and promised them that they would have dates of Khaybar for a year if they helped them against Muhammad. They asked the Arabs for support and incited the al-Ahabish[1] against Muhammad. Then they turned to the Banu Salim. Banu Salim promised to go out with them when the Quraysh marched.

Banu Salim came and met them in Marr Dhahran[2] with seven hundred, and Banu Fazara went out with a thousand, and Ashjaa went out with four hundred, and Banu Murra also came out with four hundred.

The army of the Quraysh, together with the Ghatafan, Asad and Salim, consisted of ten thousand fighters under the leadership of Abu Sufyan. They had three hundred horses and one thousand five hundred camels.

Quraysh landed in Brumah and Wadi al-Aqiq, and Ghatafan landed in al-Zaghaba on the side of Uhud.

As the Quraysh armies began its advance from Mecca toward Medina, a group of Khuzaah horsemen rushed ahead and reached the Prophet within four days, delivering the news.

The Messenger of Allah gathered then the people and informed them of the news, and consulted them about their situation. He urged them to be earnest and to strive in the cause, and promised them victory if they were patient and god-fearing. He commanded them also to obey Allah and His Messenger.

---

[1] al-Ahabisch Quraysh: A group of Quraysh, Kinanah, and Khuza'a gathered and allied at Mount Habshi below Mecca.

[2] Marr Dhahran: A large valley of the Tihama valleys in the Mecca region, also called the Valley of Fatima.

Er discussed the war plan with them and said:

> "*Should we go out of Medina to them. Or should we stay in it and dig a trench around it? Or should we stay nearby and leave the mountain behind us?*"

They had different opinions. Salman said:

> "*O Messenger of Allah, a small group cannot put up a long resistance against a large group in war.*"

The Prophet asked:

> "*What should we do?*"

Salman suggested:

> "*Let us dig a trench as a barrier between us and them – during a siege, this will prevent them from attacking on all fronts. When we, the Persians, were attacked by enemies in our homeland, we dug trenches. So the fighting was only confined to specific areas.*"

Gabriel descended to the Prophet and confirmed Salman's opinion. The Muslims were enthusiastic about Salman's idea and preferred to stay in the Medina.

The Prophet rode with a group of Muhajirun and Ansar to Mount Salaa, dismounted and then directed them to the site of the trench and started digging himself (See Figure 38). He called the people to work and informed them of the approach of their enemy forces and their camp.

The trench served to block the allies's cavalry[1] from breaching the city and to avert direct Confrontation.

---

[1] The Allies, the groupings or 'al-Ahzab' in Arabic refer to the allied forces together with the Quraysh who attacked Medina and the Prophet Muhammad.

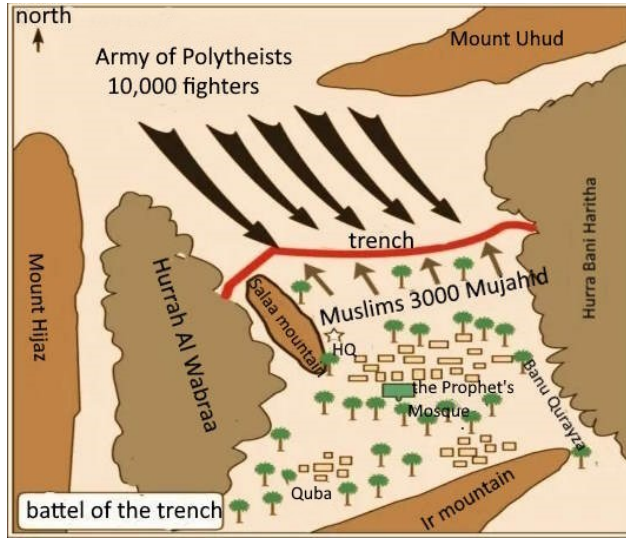

Figure 38: Map of the Battle of the Trench (al-Khandaq).

To dig the trench, the Prophet borrowed some tools from the Banu Quraiza, such as shovels, axes and machetes. This help was granted in accordance with the treaty with the Jews of Medina. The Prophet himself helped and prayed for forgiveness for the Muhajirun and Ansar. He dug with them until he was exhausted and then sat down to rest. His companions said to him:

"*O Messenger of Allah, we are enough. we will work for you.*"

He replied:

"*I want to share in your reward.*"

While digging the trench, the Ansar happily recited poems emphasizing their allegiance to Prophet Muhammad and Jihad. Everyone joined in the labor, and when a stubborn boulder broke their tools, they called the Prophet to intervene. Then the Messenger of Allah came and struck the stone with a shovel, and sparks radiated from it. The Messenger of Allah stood up and shouted Allahu Akbar (Allah is Most Great). The Muslims also said takbir. Then he struck it a second time in the same way, and then a third time – until it shattered.

Salman asked the reason for the takbir and the Prophet explained that with the first takbir, the palaces of al-Hirah and the cities of Khosrau were illuminated for him. With the second takbir, the red palaces of the Byzantine Empire were illuminated and with the third takbir, the palaces of Sana'a were illuminated. Gabriel conveyed that his nation would triumph over these lands, and the Muslims rejoiced at the vision of future victories.

The hypocrites said:

"*aren't you surprised by Muhammad's words? He promises you lies. He claims that he can see the palaces of al-Hira and the cities of Khosrau and that they will open up for you, while you are only digging trenches out of fear and are unable to confront the enemy.*"

Abu Bakr and Omar stood nearby, one remarked to the other:

"*He speaks of Khosrau's treasures, yet we can hardly ease ourselves in peace.*" [333]

The hypocrites looked at each other in astonishment and believed, along with some weakly believing Muslims, that what the Prophet said about victory and triumph was only deception and vanity. [334]

Not everyone liked working in the heat and sun. When the Prophet said to Othman bin Affan, "Dig." Frustrated, Othman exclaimed:

"*Is it not enough that we obey Muhammad and embrace Islam – must we now toil as well?*"

Othman walked past Ammar bin Yasser while he was digging the trench so that the dust rose near him. Othman put his sleeve on his nose and walked past. Ammar recited:

"*Not equal is the one who builds mosques,*
and prays within with humbled grace.
To one who turns aside from rising dust,
In stubborn heart he hides his truthful face."

Othman turned angrily and said:

"Are you referring to me, you son of a black woman?"

He then approached the Prophet and complained:

"We did not come here to have our honor insulted."

The Messenger of God replied firmly:

"I have absolved you of your Islam – now go."

Allah revealed in the Quran what lay in the hearts of those with weak faith. They regarded their conversion to Islam as a favor to the Prophet, as though they were doing him a service. Allah made it clear: Do not regard your acceptance of Islam as a favor to the Prophet, as though you had done him a service. Rather, Allah who has bestowed his favor upon you by sending his Messenger, revealing his book, guiding you to the straight path if you are truly sincere in faith. [335]

Jabir bin Abdullah noticed the Prophet working alongside the people, his thin body covered in dust from labor. Jabir asked for permission to go home and the Prophet granted it. Jabir and his wife decided to make food and invite the Prophet and one or two companions to join them.

When the Prophet inquired about the meal, Jabir described the barley and the roasted sheep's neck they had prepared. The Prophet replied:

"*It is much good*",

before announcing to the people digging the trench:

"Jabir has prepared a feast for you."

All the Muslims went to Jabir. Distressed, Jabir exclaimed:

"By God, this is a scandal!"

He rushed home to inform his wife. She asked him whether he had invited them or the Prophet. Jabir replied:

"No, he invited them."

His wife reassured him:

"Leave them. He knows better."

The Prophet organized his companions into groups of ten, each taking turns to scoop food and eat. Miraculously, neither the food nor the bread diminished despite everyone eating until full. The Messenger of God instructed:

"Eat and distribute the food, for the people are afflicted by a severe famine."

The Muslims followed his command until everyone in the trench area had eaten and were satisfied. The trench was completed in approximately 12 days of continuous labor.

Its length was about two thousand five hundred meters, its width four and a half meters and its depth three and a half meters. The region of the trench is located in the area near Thaniyat al-Wada in the northwest of the city of Medina until it ends at Mount Uhud. The western and eastern parts of the city are rugged areas of volcanic rock and are natural barriers. In the south there were date palms, in addition to the narrow buildings. Since some parts in the east and south were weaker than others, the Muslims fortified the city with buildings. So the Prophet closed the gaps through which the enemy could enter and built doors for the trench. He also placed guards at the doors.

The Prophet's participation in digging the trench was not symbolic participation, but real participation in the form of genuine suffering. This was a practical representation of equality between all social groups.

The Prophet prepared the army, which consisted of only nine hundred fighters. He rejected some and placed women and children in a fortified area. On the way to Medina, Huyay ibn Akhtab, the master of Banu al-Nadir, said to the Quraysh as he traveled with them that Banu Quraiza was with them and had seven hundred and fifty fighters. As they approached Medina, Abu Sufyan told him to go to his people and break the covenant between them and Muhammad.

Upon seeing the trench, the Quraysh were taken aback. They set up camp along its perimeter and began their siege of the Muslims.

THE BEGINNING OF THE SIEGE

When the Muslims saw the huge enemy army besieging the city, they were overcome with fear. The ominous sounds of enemy horses hushed them, and the gleaming spears and swords on the horizon instilled a sense of foreboding. They stood as still as statues.

The believers, however, when they saw the allies, said:

> "*This is what Allah and His Messenger have promised us. There must be a confrontation with the enemy and there must be victory. Allah and his Messenger have spoken the truth.*"

What they saw only strengthened their faith in Allah and their absolute devotion to His will.[336]

The great difference in numbers and equipment between the Muslims and their enemies from the allies that came from all directions had a profound effect on the mental state of both armies. The pagan army saw itself as strong and superior and saw the Muslims as weak. The Muslims, on the other hand, believed that their existence was under threat and that they could be wiped out. They had to defend themselves in order to survive.

The Messenger of God invited the enemy army to embrace the faith and appealed to their kinship ties, but the Quraysh dismissed his call. Abu Sufyan, the leader of the army of the pagans, wrote a letter to the Messenger of Allah:

> "*You have killed our heroes, orphaned children and made women widows. Now tribes and clans have gathered to fight against you and erase your traces. We come to you and demand half of the city's date palms. If you comply with our request, you will be safe. Otherwise, be prepared for the destruction of the houses and the eradication of the roots.*"

The Prophet responded:

> "*In the name of Allah, the most Gracious, the most Merciful. The letter of the people of idolatry, hypocrisy and disbelief has arrived, and I have understood your words. By Allah, I have nothing for you but the blades of swords and the shafts of spears. Return, woe to you, from the worship of idols. Rejoice at the blow of the sword, at the cleft of the spear, at the destruction of the homeland and the disappearance of the traces. Peace be upon those who follow the guidance.*"

THE BETRAYAL OF BANU QURAYZA

The Banu Quraiza had fortresses in Medina that were three kilometers away from the city. Kaab bin Asad al-Qurazi, the leader of Banu Quraiza and had entered into a covenant with the Messenger of God. When Huyay ibn Akhtab came to Banu Quraiza, they were reluctant to let him in. He spoke to Ghazal ibn Samwal and said that the Quraysh had reached the Valley of Aqeeq and were near Uhud. However, Ghazal was suspicious and said that Huyay had brought the worst.

Huyay then went to the door of Kaab bin Asad and asked to speak to him. Kaab said to him:

> "*There is a contract between me and Muhammad which I will not break. For I have seen nothing but loyalty and sincerity from him.*"

Huyay said:

> "*Open the door, I want to talk to you.*"

Kaab replied:

> "*I won't do it.*"

Huyay insisted until Kaab opened the door for him. Huyay said:

> "*Woe to you, O Kaab. I have great news for you. I have brought Quraysh and their leaders to you. They are now near Medina, and I have come to you with their help. They have promised me that they will not leave until they have wiped out Muhammad and his companions.*"

Kaab refused and said:

> "*You bring nothing but misfortune – like thunder and lightning with no rain. Leave me and Muhammad in peace, I will not betray him, for I have learned from him only loyalty and truthfulness.*"

Huyay insisted and made him a promise and swore by God to be with him and return with him to his fortress if these masses returned disappointed and did not kill Muhammad, so that what would happen to him would also happen to Huyay. Kaab was convinced of his promises and broke what was agreed between him and the Messenger of Allah and was absolved of his obligations to him. They tore up the paper on which the contract was written. Kaab gathered the heads of his people and told them that he had broken the covenant.

A blind elder from Banu Quraiza recounted a prophecy from the Torah that foretold a Prophet emerging in Mecca and migrating to Medina. Huyay asserted that the prophesied Messenger was from the Children of Israel, not from the Arabs. He also claimed that Muhammad was not a prophet but nothing more than a magician. Another reminded them of the covenant of the Messenger of God and intimidated them for their misdeeds. He told them that if they did not help him, they should leave him with his enemy. Some among them, unwilling to betray the covenant, eventually went to the Messenger of God and embraced Islam.

Kaab asked Huyay to take a guarantee from Quraysh and Ghatafan. They were to hand over hostages from them who would stay with Kaab if they returned and did not support him in the fight against Muhammad. The hostages were 90 men from the noble class. The agreement was fulfilled and the pact broken.

When the Messenger of Allah heard this, he was deeply shocked and his companions panicked, which distressed the Messenger of Allah. He said:

"*Allah is sufficient for us and He is the best protector.*"

The Prophet sent Saad bin Muadh, the leader of al-Aws, and Saad bin Ubadah, the leader of al-Khazraj, in a group to verify the reports. He ordered them that if they indeed found treachery, they should inform him secretly without mentioning it openly in front of the people so as not to confuse the people and aggravate their suffering in the ongoing times of war. They then entered the fortress and called on the Jews to renew their covenant. However, Banu Quraiza said bad things about the Messenger of God, which angered Saad bin Ubadah, who cursed them. Saad bin Muadh said to him:

"*By God, we did not come here for this, and what lies between us is far more serious than mere insults.*"

Saad bin Ubadah called them and said:

"*You know what is between us, and I fear that you will suffer like the day of Banu al-Nadir or worse.*"

They then cursed him and he replied:

"*You should have said something better.*"

When Saad bin Muadh and Saad bin Ubadah returned to the Prophet and told him in code about the annulment of the treaty by Quraiza, they said to him upon their arrival:

"*O Messenger of Allah, Adal and al-Qarah*[1] *want to betray al-Rajee'.*"

The Prophet said:

"*Allahu Akbar, rejoice, O Muslims, rejoice in God's victory and help.*"

The Messenger of God ordered the Muslims to remain steadfast in their place and remain in their trenches. The polytheists examined the trench with unease, unwilling to cross it. They circled it with their soldiers, horses and men and called out to the Muslims to fight and duel. But no one

---

[1] Adal and al-Qarah were two Arab tribes. They had turned to the Messenger of Allah after the Battle of Uhud and asked him to send someone who teaches them Islamic Sharia and reads the Quran to them. The Prophet sent ten of his companions with them. However, when they set out with them and reached the water of al-Rajee' in the Hejaz region, they betrayed the Prophet's companions. They killed them and took two of them captive, who they sold as slaves in Mecca. But the Quraysh also killed them. This event was a tragedy for the Prophet.

responded, and the Muslims held on to their positions as the Messenger of God had commanded.

The polytheists took turns, so that one day Abu Sufyan came with his companions, the next day Khaled bin al-Walid and then Amr bin al-Aas. They came every day with their horses. They approached the companions of the Messenger of Allah, brought their men forward and threw stones and arrows at the Muslims across the trench. They besieged the city and there was no direct confrontation in battle between them except with arrows and stones. Saad bin Muadh was hit by an arrow in the arm. Saad prayed:

> "*O God, if you allow the Quraysh war to continue, then keep me for it, for I would like to fight against a people who harmed your Messenger, expelled him and lied to him. O God, if you want to end the war between us and them, then let me die a martyr, and do not let me die until you have made me happy with the defeat of Banu Quraiza.*"

When Saad was wounded, the Prophet ordered him to be taken to the tent of Rufaida, which she had set up in the Prophet's mosque, to treat the wounded.

The Muslims were afraid of the large crowds surrounding the Medina who seemed ready to attack them from the outside at every opportunity. Banu Quraiza's betrayal undermined the Muslims fortification efforts, exposing them to attack and it increased their fear for their families in the city. The Prophet knelt, raised his hands, wept aloud and pleaded:

> "*O Savior of the afflicted, O Hearer of the prayers of the afflicted, relieve me of my sorrows and affliction, for You see my condition.*" [337]

Allah describes how the polytheists and Jews besieged Medina. The Jews of Banu Quraiza came from the east and the Ghatafan, while the Quraysh, the Banu Kinanah and those who had joined them from the Bedouins came from the west. Fear gripped the Muslims, leaving them confused and deeply unsettled. They lost their ability to think clearly and their hearts seemed to leap out of their chests in terror. They believed that Allah and His Messenger would not keep their promise of victory and that this was the end of this religion.

The Hypocrites dismissed the Prophet's promises as mere deception, convinced that the Muslims were doomed to defeat. In these difficult times, the faith of the believers was put to the severest test. They saw death coming before their eyes. This test was like a powerful earthquake that sifted them thoroughly, leaving only the truly faithful standing. [338]

After almost twenty nights of siege and continuous fighting, the situation worsened for the Prophet and his companions. Many people turned away from him, speaking harsh and offensive words about the Prophet. Residents of homes on the outskirts of Medina approached the

Prophet, saying:

"*Allow us to return to our houses. They are on the outskirts of Medina and they are exposed to the enemy. We fear that the Jews would attack them.*"

The Messenger of God allowed them to do so, and only three hundred of them stayed with him when most of them returned to their homes.

Some groups said to each other:

"*Let us flee and go into the desert to seek refuge with the Bedouins. Everything that Muhammad promised us is false.*"

When the Prophet saw the suffering and fear of the people, he began to comfort them and proclaim good news, saying:

"*I swear by God, in whose hand is my soul, that what you see of hardship will surely be removed from you. I hope that I will safely circumambulate the old house (the Kaaba), and God will give me the keys of the Kaaba. And God will defeat Chosroes and Emperor (Heraclius), and we will spend their treasures in the name of God.*"

A man who was with him said to his companions:

"*Aren't you surprised by Muhammad's words. He promises us to go round the old house and share the treasures of Persia and Rome, yet here we are, unable to step outside without fear. He promises us nothing but lies.*"

Others said:

"*O people of Yathrib, there is no place for you here, so go back.*"

The hypocrites began to ask the Messenger of Allah for permission to leave, saying:

"*Our houses are vulnerable, they are located outside of the city, with low walls exposed to the enemy. We fear that they might be stolen. Allow us to return to our wives and children.*"

The Prophet gave them permission. Gradually, most people abandoned the Messenger of Allah during the night. They sneaked out and went to their homes as if they had surrendered, leaving only twelve men by his side.

Allah reveals the hidden intentions of these hypocrites. If the enemies were to enter from all sides of the city and attack them and then demand these people to renounce their faith, they would immediately agree without the slightest hesitation.

These people are in a state of fear and terror that if they were asked to betray the Muslims and return to disbelief, they would do so without hesitation. Although they have made a strong promise and oath to their Lord that they will not flee the battlefield and will fight with the Prophet and sacrifice themselves for the defense of Islam. They should keep their promise and abide by it, for Allah will ask people about it and reward them accordingly.

Allah instructed His Prophet: Tell them, Muhammad, that fleeing the battlefield out of fear of death or killing will not help them, for death is inevitable and the fleeting joys of life will soon fade, leading to their

destined end. Tell them, O Muhammad, that they must understand one essential truth: Allah is in control of all affairs. No one can avert His judgment if He wills harm for you, and no one can withhold his mercy if He chooses to pardon you and grant you good. They will find no protector or helper besides Allah, for all supporters fall before Him, and all helpers lose their power in His presence.

Allah sees clearly how hypocrites discourage weaker Muslims from Jihad, speaking falsehoods and urging them to abandon the fight and join them, and Allah knows that they only intervene in some cases in a fight that the Muslims are waging where it benefits them and serves their interests and protects their personalities from falling, so that they are not exposed before society and their identity becomes clear in hypocrisy.

They are selfish toward you – they won't lift a finger to help, won't stand by you in victory, and they hold back any kind of good that could come your way, and when they are forced to be with the believers in a war or a battle, you see them when the hardship is great, they lose focus, where out of great fear they look at you, Muhammad, like someone who has lost his mind and his eyes wander around worried and anxious, or like someone who is experiencing death, you see him in his death spasms, he faints and cannot speak, but in a state of ease, calmness and peace, they are not silent, but direct the arrows of criticism and slander and try to hurt you with harsh and sharp words, and when there is spoils, they quarrel to get their share, these have not believed and faith has not settled in their hearts, so Allah has nullified their deeds – an effortless act for Him.[339]

Following Saad bin Muadh's injury, the polytheist leaders resolved to lunch an all-out assault. They searched for a place to cross the trench and found a narrow place that the Muslims had overlooked. Among those managed to cross the trench were: Ikrimah bin Abi Jahl, Nawfal bin Abdullah al-Makhzoumi, Dirar ibn al-Khattab al-Fihri, Hubaira bin Abi Wahb and Amr bin Abdwud. The polytheists believed that Amr bin Abdwud and his men's breakthrough would bring an end to the Battle. [340]

DEATH OF AMR BIN ABDWUD

After the enemy breached a gap in the trench, the Prophet ordered Ali to advance with the bravest companions to reclaim the position from them, saying:

"*Whoever fights you on this position, kill him.*"

Ali went out and when he reached the gap, Amr bin Abdwud advanced clad in iron armor. He saw the Muslims who were with Ali and the horsemen accompanying him and shouted like a camel:

"*Is there a swordsman?*"

Amr ibn Abdwud, a renowned Quraysh knight, was regarded as the equivalent of a thousand warriors, having never been bested in combat. The Messenger of Allah said:

"*Who will step forward to face Amr and I guarantee him entry into heaven?*"

Yet, no one dared to accept the challenge. When the Prophet called out several times, Ali stood up and said:

"*I will challenge him, O Messenger of God.*"

The Prophet ordered him to hold back and wait briefly until someone else comes forward. Amr repeated the call and the people remained silent, watching anxiously and fearing Amr and those with him and those behind him. Amr said:

"*O people, you claim that your dead are in heaven and our dead are in hell. Does not one of you like that he goes to paradise, or that he sent his enemy to the hell?*"

No one dared to confront him. But Ali stepped forward again and said:

"*I will do it, O Messenger of Allah.*"

The Prophet Muhammad ordered him to sit down. Amr maneuvered his horse forward and backward as the leaders of the allies gathered behind the trench, craning their necks to witness the confrontation, and when Amr saw that no one answered him, he recited:

"My voice grew hoarse from shouting in their assembly:
'Is there a swordsman? - But no one stepped forward.
I stood there when the brave one was scared,
but I took the stance of a brave fighter.
I am ready to swing the swords,
My courage and generosity are well known."

Ali stood up again and said: "*O Messenger of God, allow me to fight him.*" When Amr's request for a duel was repeated and Ali continued to ask for permission to fight, the Messenger of God said to him:

"*Come closer to me, O Ali.*"

Ali approached the Prophet and the Prophet handed him his sword (Dhul-faqar) and took off his own turban from his head and put it on Ali's

head and said:

"*Go to him.*"

When Ali walked to him, the Prophet prayed:

"*O God, help him.*"

He accompanied Ali as if bidding him farewell and continued praying to the heavens while the Muslims around him were silent and afraid. Ali confronted Amr as a foot soldier, while Amr remained mounted on his horse.

Amr mocked Ali when he saw him. Jabir bin Abdullah al-Ansari accompanied Ali to see what was going to happen. Ali said:

"*Do not hurry, for the answerer to you did not come helpless,*
full of intention, insight and honesty without grief"

Figure 39: Ali cuts off the leg of Amr ibn Abdwud.

As they stood face to face, the Messenger of God declared:

"*The whole Islam stands against the whole polytheism.*"

Amr asked him:

"*Who are you?*"

Ali replied:

"*I am Ali bin Abi Talib.*"

Amr said:

"*O son of my brother, is there not one of your uncles who is older than you.*
I hate to shed your blood."

However, Ali replied:

"*But by God, I don't hate shedding your blood.*"

Furious, Amr unsheathed his sword and charged at Ali. Ali deflected the blow with his shield and swiftly severed Amr's leg, sending him crashing on his back. A cloud of dust enveloped them, and when it cleared, Ali appeared, standing on Amr bin Abdwud and fixing him with his leg as if waiting for something.

The Muslims shouted and demanded that Ali kill him immediately. Ali struck him then with his sword and killed him, and the Muslims proclaimed Takbir.

The Messenger of God heard the takbir and said:

"*By the one in whose hand is my soul, he has killed him!*"

When the Prophet's companions heard the takbir, they rushed to see what had happened. Omar Ibn al-Khattab was the first to arrive and see that Ali had slain Amr. Omar said:

"*Allahu Akbar, O Messenger of God, he has killed him!*"

Omar ibn al-Khattab and Dhirar ibn Amr clashed, with Dhirar gaining the upper hand. As his spear tip neared Omar, Dhirar pulled back, saying:

"*Consider this favor – remember it, O son of al-Khattab. I vowed never to harm a Qurayshi, so I have spared you.*"

He then returned to his companions.

The companions of Amr ibn Abdwud dispersed and their horses leapt over the trench in retreat. Ali approached the Messenger of God, his face glowing with the light of victory. Omar ibn al-Khattab asked him:

"*Did you take his shield? There is no comparable shield among the Arabs.*"

Ali replied:

"*When I struck him, he exposed his private parts to prevent me from killing him, so I felt ashamed to expose my cousin.*"

The Prophet inquired about Ali's hesitation before finishing Amr. Ali explained:

"*He insulted my mother and spat in my face, and I hesitated, not wanting to kill him out of personal anger, so I stepped back until I regained my composure and struck him solely for the sake of Allah.*"

The Messenger of God said:

"*The striking of Ali on the Day of the Trench is better than the worship of the two worlds (mankind and the jinn).*"

The morale of Quraysh crumbled, and disappointment spread among them following Amr bin Abdwud's death. The Quraysh sent an envoy to the Messenger of God, offering ten thousands dinars to retrieve Amr bin Abdwud's body. The Prophet Muhammad said:

"*It is yours, we will not take a price for the dead.*"

Following this event, the Prophet said:

"*Now we will attack them, and they will not attack us.*"

This statement surprised everyone present. This means that the Quraysh will not attack the Muslims in the future, but the Muslims will continue to fight against them, not only in this war but also in the future.

WAR IS DECEPTION

Naim bin Masoud was known for sharing any news he came across during his travels. One day, while passing near the Prophet, the Prophet called him over and asked:

"W*hat news have you heard?*"

He replied:

"*I heard that the Quraysh and Ghatafan have requested Banu Quraiza to join them in fighting you. Banu Quraiza agreed but demanded hostages as a guarantee."*

The Messenger of God said to Naim bin Masoud:

"*I will share a secret with you, do not reveal it. Banu Quraiza has sent me a messenger to propose peace, requesting that Banu al-Nadir be allowed to return to their homes and wealth*."

Naim bin Masoud purposefully went to Ghatafan and Quraysh to share this information. The Messenger of God remarked:

"*War is a deception. May God create a way for us.*"

The Quraysh hastily sent Ikrimah bin Abi Jahl and a group to Banu Quraiza, arguing them to join the fight. The Jews insisted it was the Sabbath and demanded hostages as a guarantee of security, but no agreement was reached. The Messenger of God was then informed that Banu Quraiza had sent a message to Abu Sufyan, saying:

"*If you and Muhammad engage in Battle, we will support you against him.*"

The Prophet Stood and delivered a sermon, stating:

"*Banu Quraiza told us that if we meet with Abu Sufyan in battle, they will support us against the Quraysh.*"

When Abu Sufyan heard this, he exclaimed:

"*The Jews have betrayed us!*"

He turned away from them and abandoned their alliance. The Prophet employed intelligent and strategic methods to create mistrust among the allies, until he achieved what he wanted. He was thus able to thwart all these plans and undo all the efforts they had made to unite against him.

THE DIVINE HELP

The Quraysh continued to besiege the city, intensifying the suffering of the Muslims. Therefore, the Prophet prayed to God:

"*O Allah, Who sent down the Book, Who is swift in reckoning, defeat the allies, O Allah, defeat them. O Allah, I call upon You to fulfill Your promise. O Allah, if You will it, You will not be worshiped. O Allah, if this group perishes, You will no longer be worshiped on earth.*"

The Prophet was not afraid, for he himself was the source of peace, security and tranquility. But he was concerned about the fate of this religion, its survival and what threatened its existence. So the Messenger of God prayed until a third of the night had passed. Gabriel descended and said:

> "*O Muhammad, Allah has heard your words and answered your prayer. He has commanded al-Dabur*[1] *together with the angels to defeat Quraysh and the allies.*"

On Saturday night, Allah sent a strong stormy wind on the allies. The wind extinguished their fires, prevented them from seeing and sent upon them troops of angels who they couldn't see. The angels tore down their tents, throwing them into a state of panic. [341] The angels cried out, "*Allahu Akbar*"; their voices filling the night. Their number reached a thousand. These angels did not take part in the battle, but they removed the tent poles, cut the tent ropes, extinguished the fires, overturned the pots. Everyone there heard the sound of weapons clashing, but there was no battle. There was chaos, the horses ran in confusion and Allah cast terror into the polytheists' hearts.

News reached the Prophet that weakness and division had begun to spread among the ranks of the allied forces (al-Ahzab), especially after Naim ibn Mas'ud had successfully sown discord between Banu Qurayza, Quraysh, and Ghatafan.

Wanting to confirm this, the Prophet decided to send someone to gather intelligence on the enemy at night. He presented the mission to his companions, but no one volunteered due to the intense fear and bitter cold—until he selected Hudhayfah ibn al-Yaman.

The Prophet said to him:

> "*Go to the enemy and observe what they are doing, but do not take any action until you return to me.*"

Hudhayfah expressed concern about the cold and fear, but the Prophet reassured him that God would protect him from any danger and prayed for him. This eased Hudhayfah's anxiety, and he felt warmth and calm.

Hudhayfah set out and approached the enemy camp. He heard clear signs of unrest and retreat, and saw how the fierce wind was shaking their tents, putting out their fires, and scattering their supplies. The leaders of the allied forces ultimately decided to withdraw, their hopes dashed, and the coalition dispersed without a fight.

When Hudhayfah returned to the Prophet, he found him in prayer. He waited until the prayer was finished, then reported everything he had seen and heard about the beginning of the disbandment of the polytheists.[503]

---

[1] al-Dabur: refers to a stormy wind that blows from the west, and "al-Saba" is the east wind.

AFTER THE END OF THE BATTLE

The allied forces retreated hastily, leaving behind whatever possessions they could not carry. Abu Sufyan sent a message to the Prophet, saying:

> "*We marched against you with our allies, and never intended to retreat until we had wiped you out. However, I have seen that you hate our meeting and have built trenches and obstacles. What a wonder! who taught you that? If we turn our backs on you, you will see a day like the day of Uhud, when we will slit open the bellies of your women.*"

The Prophet wrote to him:

> "*Your arrogance before God has deceived you. What you mentioned, that you came to us with your congregation and that you will not return until you have wiped us out, that is God's command preventing you from doing so and gaining victory for us so that the remembrance of al-Lat and al-Uzza will not remain. Your question: 'Who taught you how to dig this trench?' Allah has inspired this to me to anger you and your companions. The day will come when you will only ward me off with your bare hand, and the day will come when I will destroy the idols of al-Lat, al-'Uzza, Manat, Asaf, Naeelah and Hubal, and I will remind you.*"

Abu Sufyan struck his camel and rode away. Ikrimah bin Abi Jahl encouraged him to stay and not leave the people. He dismounted and stood still. Later, he, Amr ibn al-Aas and Khaled bin al-Walid decided that it was necessary to stand in front of Muhammad and his companions in a group of cavalry, as they did not feel safe until the soldiers had left.

Many Muslims experienced that night as a terrifying nightmare, characterized by strange noises and surprises. Despite the natural fear that darkness brings, the presence of the Prophet, who unceasingly promised Allah's victory and succor, should have had a calming effect. If they had been firmly rooted in faith and had completely surrendered to Allah and His Messenger, the fear and terror should have receded from their hearts.

The hypocrites were filled with fear and, due to their intense fear, could not believe that the armies of their enemies had already departed. They were overwhelmed by a terrifying nightmare, as if the armies of unbelief were constantly passing before their eyes, swords drawn and spears tipped, as they trembled in fear. They trembled at every sound – neighing of horses, the bellowing of camels – convinced that the armies of the allies had returned. [342]

God, says that the hypocrites want to hide in the desert among the Bedouins to escape the Muslims and the Medina. They want to follow the news of the Muslims there to find out if the allies were getting too close to them. If they had not fled and stayed with the Muslims, they would not actively participate in the battle, with few exceptions. [343]

The allies returned home in failure, despite their vast armies and preparations. They were at odds with each other and exhausted by the length of the siege and problems at the supply level. Disagreements shook the trust between the different allies and led to their failure. The killing of Amr, the knight of the allies, and his companions and the flight of the rest were the fatal blow to them and their hearts. Finally, the wind came, amplifying their fears and isolation, forcing each to fend for themselves against destructive forces. All these factors had the greatest impact on the defeat of the allies and their failure. [344]

BATTLE OF BANU QURAIZA

One of the points of the Treaty of Medina was:

> "*The Jews will cover their own costs, and the Muslims will cover their own costs. They must support each other against anyone who wages war on the parties of this treaty. Between them, there must be loyalty, honest counsel, righteous conduct - but not in anything that involves wrongdoing.*"[345]

That is, the Jews had to stand by the Muslims against the Quraysh, either by fighting or by supplying money and weapons, and the Muslims had to support the Jews as well. There was also no clause in the treaty between them and the Prophet that allowed them to stay away from the battles that took place outside and around the city.

The Jews of Banu Quraiza were among the Jews of Medina who pledged to the Messenger of Allah that they would not help his enemy. However they broke their oath and did not help the Muslims in their battle against the Quraysh in Badr. Instead, they supported the people of Mecca with weapons and stood against the Muslims on that day. When the Prophet confronted them, they said:

> "*We forgot. We made a mistake.*"

The Messenger of Allah forgave them and made a new treaty with them again, [346] but they broke their oath again and deceived the Messenger of Allah and conspired against him in the war of allies, so the Messenger of Allah sent Saad bin Muadh and others to them to find out the situation, and Saad tried to convince them to give up the idea of breaking the oath, but he heard from them what he did not want to hear. [347]

Allah makes it clear in the Quran that person's worth lies in his oath and word, and those who break their oaths are the worst beings who walk the earth. He thus depicts the Jews of Banu Quraiza who had sworn to the Prophet to support him and not to fight against him and not to cooperate with his enemies against him, but they broke the oath more than once.

Allah called them disbelievers because many of the Jews of Medina had

proclaimed their love for the Prophet and their belief in him before his appearance, according to what they found written about him in their books, so they even invited people and prepared things for his appearance. But after he appeared and they found that their material interests were in danger, they denied him and showed a strong obstinacy in this matter until there was no hope for their faith.

Allah teaches his Prophet the method of confronting these people, saying:

O Muhammad, if you have arrested them in a war in which you have triumphed over them, then educate the others with the retribution from them so that those who are behind them may reconsider their accounts and learn from them and separate from them.

And this matter was carried out only so that other enemies – even those in the future – might learn from it, avoid waging war against the Muslims, and refrain from breaking their oaths.

O Muhammad, if you see signs of oath-breaking from those who have a treaty with you, give them back their treaty and tell them that you have invalidated it so that you and they are on the same level of knowledge that there is no treaty between you, and then march against them and attack them, and you should not march against them before informing them of the dissolution of the treaty, for that would be treachery and Allah does not love the treacherous. [348]

On Wednesday in the fourth year of the Hijrah, when the Prophet left the trench, entered the city and laid down his weapon, Gabriel descended, dust on his wings, and told the Prophet that the angels who had fought against the allies had not laid down their weapons. Gabriel added:

> "*We have driven them to Hamra al-Asad. God commands you to march to Banu Quraiza, for I will go to them and shake them*."

When Gabriel left the Prophet, one of the Muslims came to the Prophet and said to him:

> "*May my father and mother be sacrificed for you, O Messenger of God, This is Dihyah al-Kalbi calling out to the people: 'No one prays the afternoon prayer except in Banu Quraiza'"*.

The Prophet said:

> "*This is Gabriel. Call Ali for me*."

When Ali arrived, the Prophet said to him:

> "*Call the people: Let no one perform the afternoon prayer except in Banu Quraiza*."

Some Muslims misunderstood the Prophet's instructions – some prayed upon arrival, others had prayed earlier. They gathered around the Prophet at sunset, he did not rebuke them and forgave them for their misunderstanding of his statement. When they arrived, the Muslims found

palm trees around the palace of Banu Quraiza, but no place to camp. The Prophet then pointed with his right hand to the palm trees, which pushed together, and with his left hand to the palm trees, which retreated. This made room for the Muslims to camp.

The Prophet sent Ali bin Abi Talib with thirty men from Khazraj and his banner to the Banu Quraiza to see if they had come down from their strongholds. When Ali was nearby, he heard insults from them and returned to the Prophet to tell him about it.

The Prophet said to Ali:

> "*Leave them, for God will defeat them. The one who stood by you against Amr bin Abdwud will not let you down.*"

Ali rushed to the wall of the Banu Quraiza fortress, and when they saw him, they shouted that the killer of Amr had come. Ali put up the banner at the fortress. Banu Quraiza insulted the Messenger of God and his wives, refusing to submit. The Prophet besieged their fortress and called on them to submit to him. Only a few Jews converted to Islam and secured their lives and property. However, some of them remained with Judaism but were not willing to participate in the Banu Quraiza's deception of the Prophet. They remained neutral and left the city. When hope of victory faded, Banu Quraiza sent Nabash bin Qais to negotiate. He said:

> "*O Muhammad, we will agree to what the Banu al-Nadir have agreed to. You have the money and the weapons, and you spare our blood, and we will leave your land with wives and descendants, and our belongings that can be carried by camels.*"

The Prophet did not accept their proposal and asked them to submit to his judgment. Nabash said:

> "*You spare our blood and give us wives and offspring, and we do not need what camels carry.*"

The Messenger of God said:

> "*No, until you submit to my judgment.*"

Nabash returned to his companions with what the Messenger of God had said.

Kaab ibn Asad said:

> "*O people of Banu Quraiza, by Allah, you know Muhammad is a Prophet of God. The only reason we did not join him was out of envy – because he was not from Banu Israel. But he is where Allah has chosen him to be. I was against the abrogation of the treaty, but the plague and calamity of this man (meaning Huyay ibn Akhtab) befell us and his people. Muhammad leaves no man behind except the one who follows him. Remember what Ibn Hauqal said to you when he came to you. He said: 'I have given up wine, beer and gambling and have come to water, dates and barley.'*"

They asked:

> "*What does this mean?*"

He said:

"*A prophet will emerge from this city. If he appears during my life, I will follow him and support him. If he appears after me, do not deceive yourselves about him, but follow him and be his followers and allies. You have believed in both books, the first and the last.*"

Kaab added:

"*Let us follow him and believe in him so that we are safe with our blood, our women and our money, so that we are in the same position as those who follow him.*"

They said:

"*We should not follow others, we are the people of the Book and prophethood, and we should not follow others.*"

Kaab tried to persuade them, but they insisted:

"*We will not abandon the Torah, and we will not deviate from our beliefs.*"

Frustrated, Kaab exclaimed:

"*Then let us slay our sons and wives, and then go to Muhammad and his companions with swords in our hands to fight them.*"

Huyay bin Akhtab laughed and said:

"*What have these poor people done?!*"

The chiefs of the Jews said:

"*There is nothing good in life after them (our families)*"

Kaab said:

"*There is only one opinion left, and there is no other opinion. If you do not accept it, then there is no way out for you.*"

They said:

"*What is it?*"

Kaab said:

"*Tonight is Saturday, and it is very likely that Muhammad and his companions do not expect us to fight them. Let us go to them secretly to surprise them.*"

They said:

"*Shall we violate our Sabbath?! Do you know what happened to us before?*"

Huyay said:

"*I invited Quraysh and Ghatafan to participate, but the Jews refused to violate the Sabbath. If the Jews wanted to, they would have done it then.*"

The Jews shouted:

"*We do not break the Sabbath.*"

Nabash bin Qais objected:

"*How can we ambush them when you see that their situation grows harder each day? At the beginning of the siege, they only fought during the day and returned at night, which meant that a night attack would have been good. But now, they attack both day and night, which has made it more difficult to*

surprise them. It's a disaster upon us."

They were divided and regretted their decisions. The women and children wept.

The Prophet dispatched an army, led by his senior companions, to Banu Quraiza, but they were repelled. Then he sent Ali ibn Abi Talib, who vowed to either storm their fortress or suffer the same fate as Hamza. He approached them and then shouted:

"*O battalion of faith.*"

Ali killed ten of their men. The Jews were afraid that Ali would attack them and they asked the Prophet to send Abu Lubaba to them to consult him on their matter. Abu Lubaba was a trustworthy man to them, as his property, his family and his son were among Banu Quraiza. The Prophet had bought him as a slave and then set him free. When he arrived with them, they wept and said:

"*We have no power today to fight with those who are with you.*"

Kaab bin Asad rose and said:

> "*Abu Bashir, you know what we did in your matters and those of your people on the day of Alhadaiq, Baath*[1] *and in every war in which you were involved. The siege has intensified and we are almost at the end. Muhammad refuses to leave our fortress until we submit to his Judgment. If he grants us free passage, we will leave the country and move to Levant or Khaybar and never step on his land again. We will never again ally ourselves against him and never again fight against him.*"

Abu Lubaba and Kaab bin Asad blamed Huyay bin Akhtab of responsibility for what happened, to which Huyay, resigned to his fate, sorrowfully replied:

"*It is our fate. Misfortune has befallen us.*"

They asked Abu Lubaba for his opinion on accepting the Prophet's judgment. He replied: *"Yes, do it"*, while gesturing to his neck – indicating execution. The Jews grasped Abu Lubaba's message and decided to surrender on the condition that a person related to them should judge them. They chose Saad bin Muadh, the leader of the Aws, because the Aws were their allies. The Messenger of Allah agreed, and after that they came out of their fortress. [349]

Abu Lubaba returned to the Messenger of Allah and informed him of Banu Quraiza's surrender. The Prophet said to him:

"*Do you think that Allah overlooked your hand when you pointed to your neck?*"

The Messenger of Allah surprised Abu Lubaba, as he had not expected the Prophet to find out about this. He regretted his betrayal and was

---

[1] Alhadaiq and Baath are wars before Islam between the Aws and the Khazraj, where the Banu al-Nadir and Banu Quraiza allied with the Aws against the Khazraj.

shocked. The Messenger of Allah rejoiced upon hearing of Banu Quraiza's surrender and Ali's victory. He wanted to talk to his companions, and those who gathered around him were a group of distinguished and important companions from the Muhajirun and the Ansar; among them were Khaled bin Saeed and Abu Bakr. The Prophet addressed them:

"*O people of Quraysh, I leave you with a recommendation – heed it carefully. I give you a command – do not neglect it. Ali ibn Abi Talib is your Imam after me and my successor among you. This is what my Lord has commanded me.*"

THE TRIAL AGAINST THE BANU QURAYZA

A few days later, Prophet Muhammad returned to Medina and had the Banu Quraiza detained in the house of Ramla bint al-Harith al-Ansariya. Throughout the night, they studied the Torah and encouraged one another to remain steadfast in their faith and adeherence to its teachings. The Messenger of God instructed his companions:

"*Give them fresh water to drink, feed them good food and treat them well.*"

The Messenger of God then ordered dates to be brought and distributed among the captives, who began eating.

When the Prophet was in a meeting, they brought the prisoners to him. Members of al-Aws approached him, requesting that he pardon their allies from the Banu Quraiza, as he had previously pardoned Ibn Ubayy for seven hundred prisoners from the Banu Qaynuqa[1]. The Messenger of God kept silent and did not speak until they insisted repeatedly, and all of al-Aws spoke to him. Finally he asked:

"*Would you be content if judgment were passed by one of your own?*"

They replied:

"*Yes.*"

He said:

"*Saad bin Muadh will decide*"

Saad was injured at the time and was being treated in the Rufaida tent in the Prophet's Mosque. A group from the al-Aws went to Saad, carried him on a donkey and pleaded with him to show kindness to his allies, as Ibn

---

[1] At that time, the Prophet Muhammad granted Abdullah ibn Ubayy's request to spare the Banu Qaynuqa from execution opting, instead to expel them from Medina. They were allies of Ibn Ubayy and had helped him in the past. Ibn Ubayy feared that circumstances could change and he might need their assistence in the future, for this reason he sought to maintain ties with them. The Prophet's response to Ibn Ubayy's request was a strategic measure aimed at preserving the stability of the internal front and maintaining good relations with the hypocrites, with the hope of eventually winning over as many of them as possible.[495]

Ubayy had done for his allies. Ad-Dahhak bin Khalifa said:

"*O Abu Amr, your allies. Your allies. They supported you in all wars, preferred you to others and asked for your intercession.*"

Salama bin Salam bin Waqsh added:

"*O Abu Amr, be kind to your allies. The Messenger of God loves to return favors. They helped you on the day of Baath, Alhadaiq and other wars. Do not be worse than Ibn Ubayy.*"

Saad initially remained silent, but when their pleas grow insistent, he said:

"*It's time for Saad to fear no one for the sake of God.*"

Ad-Dahhak bin Khalifah exclaimed:

"*O my God, my people.*"

Mu'tab bin Qushayr said:

"*What a terrible morning.*"

Hatib bin Umayyah al-Dhafri said:

"*My people are gone forever.*"

When Saad arrived before the Messenger of God, surrounded by the people, the Prophet instructed al-Aws to rise in honor of their leader, Saad bin Muadh. They stood up in two rows on their feet, saluted him and went to the Messenger of God. The al-Aws who remained with the Messenger of God asked Saad to treat Banu Quraiza well and to take their suffering into consideration. They told him:

"*You are only destined to treat them well.*"

Saad replied:

"*I ask you, by God, to accept my judgment as final.*"

The al-Aws agreed. Saad respectfully turned to the other side, where the Messenger of Allah was, and asked:

"*Does this also apply to those on this side?*"

The Messenger of Allah and his followers replied:

"*Yes.*"

Saad decreed:

"*Those who fought against the Prophet shall be executed, while women and children will be taken captive, and the wealth divided.*"

The Messenger of God said:

"*You have indeed judged in accordance with Allah's decree, the Exalted and Mighty, from above the seven heavens.*"

Saad ruled also that the houses should be allocated to the Muhajirun rather than the Ansar.

The Ansar said:

"*Our brothers, we used to live together.*"

Saad replied:

"*I wanted them to get along without you.*" [350]

The judgment was executed, with all those who had allied against the Prophet and fought him, being put to death. Their number amounted to forty fighters, and others were taken prisoner. The women, the children and the wealth were divided among the Muslims.[351]

Allah revealed He brought down the Jews who conspired against the Muslims, driving them from their fortresses and instilling terror in their hearts. Then you, O Muslims, killed some of the fighters and captured others, and it is Allah who gave you their lands, their houses, their wealth and another land that you had not reached before, and Allah is capable of everything.[352]

AN ESSAY ON SLAVERY

Here we must briefly interrupt the narration of the story of Prophet Muhammad to clarify some historical facts about slavery, and then we will continue.

Slavery or servitude is a condition in which one human being owns another human being. Slavery has existed across many cultures since the dawn of civilizations and was legally allowed in societies. But in modern times, it became illegal and was therefore gradually abolished from the eighteenth to the twentieth century. Although traditional slavery has been widely abolished, it unfortunately persists today in various forms, often referred to as modern slavery, and these include: Human trafficking, forced labor, debt bondage, forced marriage and domestic servitude.[353]

When Islam emerged, slavery was recognized worldwide. It was an economic and social currency in circulation. No one denounced it or thought of changing it. Therefore, changing or eliminating this system took a very gradual and long time. Islam could not completely eradicate slavery at that time, as this depended not only on it, but also on its enemies, over whom it had no authority.

The custom of enslaving or killing prisoners of war was widespread in ancient times. This custom existed for a long time, as shown by the Hammurabi Stele, which dates back to the 18th century BC and contains laws regulating the relationship between slaves and their masters. Slavery was an inseparable part of human history in its various phases, and when Islam came, people were still living under this system. When wars took place between Islam and its enemies, Muslim captives were enslaved by the enemies of Islam. They were deprived of their freedoms, and the men among them were treated with arbitrariness and injustice. The women were mistreated and raped. At that time, the Muslims could not simply free those who fell into their hands. It is not good policy to encourage your enemy

against you by releasing his captives while your people, your family and the followers of your religion experience fear and torment at the hands of these enemies.

The mention of slavery often evokes images of desperate people in chains, driven with whips, poorly fed and housed in dark rooms, especially in European historical contexts. This may be true in Europe or America. But slavery in Islamic society was very different.

Gustave Le Bon, a french polymath ans pioneer of crowd psychology, says:

> "*The truth is that slavery was different among Muslims than among Christians in the past, and that the situation of slaves in the East was better than that of servants in Europe. Slaves in the East formed part of the family and could sometimes marry the daughters of their masters, as we saw in the past, and they could reach the highest ranks. And in the East they saw no disgrace in slavery, and the slave had more connection with his master than the laborer in our country.*"[354]

The essential difference between the East and the West in the treatment of slaves is based on one fundamental factor, namely society's view of this class. In Europe and America, slaves were often regarded as mere laborers and servants denied civil rights and treated as second-class citizens. In contrast, Islamic society sought to integrate slaves into society by enacting laws to protect their rights, encouraging marriage, and provide pathways to eventual freedom and self-sufficiency. This is why we find many who were slaves or born of slaves holding positions in their countries.

The way Islam dealt with slavery can be summarized in two axes:

The first axis: the organization of relations and interactions with slaves and the establishment of their rights.

The second axis: the search for ways to gradually eliminate this phenomenon.

The laws that the Prophet Muhammad issued and incorporated into Islamic doctrine were the first regulator of the lives of slaves. He said:

> "*Your servants are your brothers. God has placed them under your hands. So whoever has his brother under his hand should feed him what he eats and give him clothes like his own, and not burden him with what is too much for him. And if you burden him with something, then help him.* "[355]

And when the Messenger of God was walking behind one of his companions - Abu Masud al-Ansari – and saw him beating his slave one day, he became very angry and said:

> "*Know, Abu Masud, God has more power over you than you have over him."*

He turned around and saw the Prophet and said:

> "*O Messenger of God, he is free for the sake of God.*"

The Prophet said:

"*If you had not done that, the fire would have touched you.*" [356]

The last instruction of the Messenger of Allah when he was close to death was:

"*Prayer, prayer, fear God in what you possess of slaves.*" [357]

Islam not only proclaimed slogans to organize and eliminate slavery, but worked to implement them. The Messenger of God made no distinction between the free and the enslaved, just as he saw no difference between the Arab and the non-Arab. He appointed Osama bin Zaid , the son of a man he had previously freed, as the leader of his Army. He also married his cousin, Zainab bint Jahsh, to Zaid bin Haritha – a man who had been his slave before being freed.

Even Mary the Copt was a slave with the Messenger of God and he did not marry her and she bore him Ibrahim, and a Quran was revealed about her because of her high status, and she became one of the mothers of the believers like the other wives of the Prophet. We will learn more about these events in the biography.

As a result, slaves deeply respected and cherished the Prophet Muhammad, because they sensed humanity in all his actions. They noticed that he was authentic and sincere in his actions. He bore the humility of the weak and the suffering of the tormented and stood up for the oppressed classes.

We will see from the story of Zaid how he refused to leave the Messenger of God and return to his father even though he was a slave to the Messenger of God. We will also read the story of Juwairiyah bint al-Harith, how she herself came to the Prophet to free herself from slavery because she knew that she would come to a righteous leader who would give her justice, and indeed it was so.

The emancipation of slaves is a fundamental principle in Islamic doctrine. God made the liberation of slaves an expiation for some sins, such as perjury, slander and murder. [358] Islam encouraged efforts to free the slaves [359] by paying money and alms for freedom of contract to free them.

As part of the educational role of humanity, the Islamic legislator made freeing slaves one of the most important good deeds aimed at serving others and supporting the weak and needy. This act helps a person overcome worldly hurdles and selfish desires, leading to spiritual elevation and purification of the soul. [360]

With this background on slavery during that era, we can now better understand how the Islamic army handled captives and slaves.

THE DEATH OF SAAD BIN MUADH

When the Messenger of God learned that Saad bin Muadh's condition had worsened and that he was near death as his wound continued to bleed, he visited him along a group of his companions. They found him wrapped in a white cloth. The Prophet sat down by his head and placed it in his lap. He then prayed:

> "*O God, Saad has devoted himself to your cause, believed in your Messenger and fulfilled all that was required of him. Take his soul in peace, as You do with all creatures.*"

Saad opened his eyes when he heard this and said:

> "*Peace be upon you, O Messenger of God. I bear witness that you have delivered his message.*"

As the Prophet was about to leave, he lifted Saad's head from his lap and stood up and left sadly. An hour later, Saad died. No one sensed his passing until Gabriel descended and informed the Prophet, saying that the throne of the All-Merciful had trembled upon Saad's death.

The Prophet hastened to go to Saad. When he entered the house, no one was there. He began to walk on tiptoe. Later he was asked why he did this. He explained:

> "*I could not enter the meeting until one of the angels folded his wing for me and I could sit down.*"

The Messenger of God then said:

> "*Congratulations to you, Abu Amr! Congratulations to you, Abu Amr!*"

Saad was then washed and wrapped in a shroud, and the Prophet prayed for him. Saad was 37 years old when he was martyred.

THE REACTION OF THE JEWS TO THE DEFEAT OF BANU QURAIZA

The Jews of Banu al-Nadir had settled in Khaybar, where the Jews of Khaybar anxiously awaited news of the siege of Banu Quraiza. When they learned of the events, they blamed Huyay ibn Akhtab. Their women cried and tore their clothes, cut off their hair and held mourning ceremonies, which Arab women also attended.

In their fear, the Jews turned to Salam ibn Mishkam and asked him for advice. He told them:

> "*Muhammad has defeated the Jews of Yathrib and he will come to you. He will deal with you as he did with the Banu Quraiza*."

They asked:

> "*What is the advice?*"

He replied:

"*We go to him with the Jews of Khaybar, for they are numerous. We take the Jews of Tayma, Fadak and Wadi al-Qura, and we do not seek help from the Arabs. You have witnessed how the Arabs abandoned you in the Battle of Khandaq (the Battle of the Trench), despite your promise to give them Khaybar's dates. They broke this promise and abandoned you. They asked Muhammad for dates from the al-Aws and al-Khazraj to turn away from him, even though it was Naim ibn Masoud who had deceived them through Muhammad. Then we go to him in his homeland and fight him, because of this matter and old ones*."

The Jews said:

"*This is a good plan.*"

Kinana ibn al-Rabi ibn Abi al-Huqayq said:

"*I have seen the Arabs. They are hostile to him. Our fortresses here are not like those in Medina, and Muhammad will never come to us because he knows about our fortresses.*"

Salam ibn Mishkam said:

"*This is a man who does not fight until he is seized by his neck.* " [361]

DISTRESS IN MECCA

In the fifth year, the Quraysh encountered hardship, prompting the Messenger of Allah to send them five hundred dinars as an act of goodwill. He sent it through a man to Abu Sufyan ibn Harb, who distributed it among the poor of Quraysh. Abu Sufyan said:

"*Who has ever seen anyone kinder and more considerate than this? We fight and seek his blood, yet he sends us gifts in kindness*". [362]

627-628 AD

THE SIXTH YEAR AFTER THE HIJRAH

THE BATTLE OF AL-MURAYSI

In the sixth year, in a region between Mecca and Medina in the south, near a well called al-Muraysi, the Messenger of Allah learned that al-Harith ibn Abi Dirar, the leader of the Banu Mustaliq, had rallied his people and other Arabs to wage war against him.

They responded to his call, gathered together, bought horses and weapons and prepared for war alongside him. The Messenger of God sent a scout to investigate, and upon his return, the scout confirmed the imminent attack. It was now the duty of the Messenger of God to protect the Muslims and Medina from this coming invasion. He called the people and they rushed out. Seven hundred fighters accompanied him, including Ali, Abu Bakr, Omar bin al-Khattab, Othman and al-Zubair, Abd al-Rahman bin Awf, Talha bin Ubaidullah, and al-Miqdad bin Amr.

When they arrived, the Banu al-Mustaliq began to shoot arrows at the Muslims. The Messenger of God commanded the attack, leading to the defeat of their enemies, with 10 killed and the rest captured. They also captured men, women and children as well as sheep and camels and then returned to Medina. [364]

THE MORE HONORABLE WILL DRIVE OUT THE MORE DISHONORED FROM IT

On the return journey, the people crowded around a water source, leading to a quarrel between one of the poor Muhajirun named Jaal bin Suraqa and one of the Ansar named Jahjah ibn Said al-Ghifari - and he was an ally of Ibn Ubayy. The dispute escalated as both called for support from their respective groups. The people rushed to them and took up arms. When Abdullah ibn Ubayy came, he saw his companions and said:

> "*Did we go along with Muhammad to cause problems to ourselves! By Allah, our example and their example is like saying, 'Fatten up your dog, it will devour you one day.*'"

He then began inciting the Ansar against the Muhajirun, saying:

> "*By Allah, when we return to Medina, the more honorable one will drive out the more humiliated one.*"

By 'the more honorable' he referred to himself and by 'the more humiliated' he meant the Messenger of Allah. He turned then to those of his people who were present and said:

> "*You have done this to yourselves, you have allowed them into your land and shared your wealth with them. By God, if you stop providing Jaal and his people with surplus food, they will not overpower you and they will be forced to move to another land. Do not give them anything until they turn away from*

Muhammad."[365]

A discord and fight among the Muslims nearly erupted, but the matter was resolved before it escalated further. [366] One of them came to the Messenger of Allah and reported the news to him, and with him was Omar ibn al-Khattab. Omar said:

"*Let me strike his neck, O Messenger of Allah.*"

The Prophet replied:

"*If you do, many noses in Yathrib would tremble.*"

Omar added:

"*If you do not want him to be killed by one of the Muhajirun, then command one of the Ansar to do it.*"

The Prophet replied:

"*How, O Omar, if people would say that Muhammad kills his companions. But announce the departure.*"

That was at a time when the Messenger of Allah would not usually depart. So the people departed. Abdullah ibn Abdullah ibn Ubayy learned what his father had done. He came to the Messenger of Allah and said:

"*O Messenger of Allah, I have been told that you want to kill Abdullah ibn Ubayy for what you have heard from him. If you want to do it, then command me to kill him and I will bring you his head. By Allah, the Khazraj knew that there is no man in them who was kinder to his parents than me, and I fear that you will command someone else to kill him, and I will not bear to see the murderer of Abdullah ibn Ubayy among the people; so I would kill him; and I would kill a believer for the death of an unbeliever and go to the hell."*

The Prophet responded:

"*We will treat him gently and kindly as long as he remains among us.*"

When the Messenger of Allah left early with the Muslims, people wondered about the reason for the departure and what had happened of the discord and what Ibn Ubayy had done and that the Quran had been sent down about him. Upon learning of the events, the people told Ibn Ubayy that harsh verses had been revealed about him and urged him to seek forgiveness from Allah through the Messenger of Allah.[367] He mockingly replied: "*What did I even say?!*", while twisting his head in disdain.[368]

JUWAIRIYAH IN THE PROPHET'S HOUSEHOLD

Among the prisoners of the Battle of al-Muraysi was Juwairiyah, the daughter of the leader of the Banu al-Mustaliq clan, al-Harith Abi Dirar. She came from a family of high status and honor, making slavery and servitude incompatible with her upbringing.

Juwairiyah was a slave of Thabit bin Qais bin Shammas. She wanted to buy her freedom and discussed her manumission agreement with Thabit, offering money in exchange. Thabit agreed. She decided to go to the Messenger of God to ask him for help in providing money for her release. When she reached the Messenger of God, she said:

> "*O Messenger of God, I am Juwayriyah, the daughter of al-Harith, the leader of his people. My situation is no secret to you. I have fallen under the ownership of Thabit bin Qais bin Shammas, and I want to buy my own freedom. I am here to ask for your help.*"

The Prophet suggested:

> "*What do you think if I offer you something that is better for you?*"

She asked:

> "*What would that be, O Messenger of God?*"

He replied:

> "*I will pay the cost of your release and marry you.*"

She accepted, and the Prophet guaranteed the sum of her letter, set her free and married her.

When the people heard that the Messenger of God had married Juwairiyah, they sent what was in their hands from the captives, freed them and said:

> "*The in-laws of the Messenger of God should not be enslaved.*"

Through this marriage, a hundred families were freed from Banu al-Mustaliq. Juwairiyah's dignity led her to seek assistance only from the Messenger of God. She recognized his noble qualities and saw him as the man capable of resolving her predicament with fairness and wisdom, despite being the same leader who had defeated her people in Battle.[369]

ZAINAB BINT JAHSH IN THE PROPHET'S HOUSEHOLD

Zaid bin al-Harith was bought as a slave in the Okaz market and later given to the Prophet Muhammad by Khadija bint Khuwaylid, who treated him like a son. Zaid embraced Islam early, and when his father wanted to buy him back, the Prophet said: "*He is free, let him go wherever he wants.*" However, Zaid refused to leave the Prophet, which led to his father Haritha declaring in front of the Quraysh that he disowned Zaid and said that he was no longer his son. The Prophet publicly declared that Zaid was like his

own son. Zaid was also referred to as "*Zaid son of Muhammad*", but the Prophet asked the people to name him after his biological father.

When Zaid reached adulthood and sought marriage, the Prophet arranged for him to marry his own cousin, Zainab bint Jahsh. However, Zainab was initially unwilling to accept Zaid because she thought the Prophet would ask her to marry him. However, the Prophet confirmed his decision that Zaid was the right husband for Zainab, even though she had reservations due to her lineage and beauty status.

"I am your cousin, O Messenger of God, I do not accept him for myself", she said.

The Messenger of God said:

"*I have accepted him for you.*"

While they were talking, Allah revealed: It is not permissible for a believer man or a believer woman to reject the judgment that the Prophet has made and ordered to be carried out. No one has the right to choose anything that contradicts the judgment of Allah and His Messenger. Allah declares that whoever disobeys the command of Allah and His Messenger and goes against them has gone astray in error and deviated from the truth. [370]

Zainab agreed and left her matter to the Prophet, who married her to Zaid and gave her the bridal gift.

Zainab initially rejected Zaid due to her sense of superiority, taking pride in her lineage and status. One who resists a decision endorsed by the Messenger of God requires guidance and discipline, serving as an example for others in obedience and faith.

Zainab spent almost a year with Zaid, but she had no affection for him and he found it difficult to live with her. Intending to separate from his wife, Zaid sought the advice of the Messenger of God. The Prophet asked Zaid if there was any particular reason why he wanted to leave her, but Zaid explained that he had nothing negative to say about her. He only felt uncomfortable because of her arrogance and her words. The Messenger of God advised him to keep his wife and to fear God in his marriage.

But the Prophet knew from God that Zaid will divorce his wife and that he will marry her later. However, the Prophet was embarrassed to reveal this as people might think that he wanted the wife of his adopted son. The adopted child was considered by the people as a real son, and therefore bonding with his ex-wife was not permissible. The Prophet feared that people's trust in him would be shaken and that they would not believe his prophethood, which could harm Islam. The Prophet's fear was not for himself or his status, but rather a deep reverence and awe of Allah. He hid within himself what he was hiding out of the perception that if he revealed it, people would rebuke and ridicule him and some of the hypocrites might

attack him, which could affect the faith of the general public. This fear is not a reprehensible fear, but a fear in Allah. In reality, it is a fear of Allah. [371]

Zaid, however, could not reconcile with his wife Zainab and found it unbearable to live with her, so he divorced her. After her waiting period was over, the Prophet said to Zaid:

"*I find no one more reliable than you. Go to Zainab and tell her that God has given her to me as a wife.*"

When the Prophet told Zaid this, he found it difficult to go to her. He went anyway and knocked on the door and stood with his back to the door. Zainab asked:

"*Who is there?*"

He replied:

"*Zaid.*"

She asked:

"*What does Zaid want from me? Hasn't he already divorced me?*"

Zaid replied:

"*The Messenger of God has sent me.*"

She said:

"*Welcome, Messenger of Allah.*"

Then she opened the door for him and he entered while she was crying. Zaid said:

"*May Allah not wet your eyes with tears. You have really been a good woman, obedient to me, fulfilling my orders and following me. Allah has blessed you with something better than me.*"

She asked:

"*Who is that?*"

He replied:

"*The Messenger of Allah.*"

When Zainab heard that, she rejoiced and prostrated in gratitude and humility and decided to fast for two months.

The marriage of Zainab by Allah directly was not because of any merit that she had earned, but because it was a decision that Allah had made to abolish the system of adoption. She was obliged to do this and it was imposed on her to overcome her arrogance. However, if she disregarded this, she would be sinning and leading herself astray, ultimately bringing about her own undoing.

The Prophet acted in accordance with the divine command and married Zainab in the sixth year after the Hijrah. It is noteworthy that he collaborated with Zaid, Zainab's former husband, in arranging this marriage. Though this may seem unusual for some, the Prophet demonstrated through his sincerity and obedience to God that the

submission to divine truth outweighs personal instincts and desires. In addition, the Prophet wanted to express to the believers the purity of Zaid's conscience as well as his piety.

Zainab did not exhibit the same level of sincerity and conduct as the Prophet's other wives in his household. She did not care much about staying on the side of calmness and serenity and seeking what pleases God and His Messenger. Aisha, a courageous and ambitious woman, found in Zainab bint Jahsh a supporter and helper for some of her projects.[372]

DROUGHT IN MEDINA

In the sixth year after the Hijrah, Medina was afflicted by a severe drought and rainfall ceased. The people asked the Messenger of God for help and he said:

"*People today believe in Allah but disbelieve in the heavenly bodies.*"

People once believed that rainfall caused by the phases of the moon. But the Messenger of God corrected this belief and explained that these are only causes and that the true creator of everything is God. The Prophet proclaimed what God had revealed to him:

> "*Among my servants there is one who believes in me and another who disbelieves. He who says, 'It has rained on us by God's grace and mercy,' believes in me and not in the heavenly bodies. But whoever says, 'It rained by the phases of the moon,' believes in the heavenly bodies and not in me.*"

The Prophet then led the people in Prayer, performing two rak'ahs in the mosque. He recited aloud in the first rak'ah Surah al-Fatihah and Surah al-A'la and in the second rak'ah al-Fatihah and Surah al-Ghashiyyah. He then turned his robe as a symbolic gesture, praying for the drought to transform into abundance. Then he knelt down, raised his hands and said:

> "*Allahu Akbar. O Allah, give us water and bless us with abundant rain and green fertility.*"

As they prayed, clouds gathered in the sky, merged, and the rain began to fall. The people rejoiced, eagerly watering their crops and livestock. The Messenger of God said:

> "*If Abu Talib were still alive, he would be happy about this. Can any of you recite his poetry to us?*"

Ali stood up and said:

> "*O Messenger of God, perhaps you would:*
> *and a white man, with his face begging the people for rain,*
> *He is a refuge for the orphans and a shelter for the widows.*
> *The estranged of the Banu Hashim flee to him,*
> *Find in his favor the support they need.*

By God's house, you speak lies, when you say that
Muhammad should give in,
while we defend him with sword and force of arms."

The Messenger of God said: *"Yes"*. Then a man from Kinanah recited a poem to commemorate the event:

"Praise and thanks be to You with those who gave thanks,
We were given rain for the Prophet's face.
He cried out to God, our Creator,
And made people's eyes wide.
And it was only the turning of the garment
And faster, till we saw the rain.
It was as his uncle said: Abu Talib: shimmering white[1].
Thus God waters us with clouds,
This is the proof of this incident.
He who gives thanks to God receives more,
And whoever denies God will receive lessons."

After seven days and nights of continuous rain, the people approached the Messenger of god, saying:

"*O Messenger of God, the land is flooded, the houses are damaged and the roads have become impassable. Pray to God to relieve us from this hardship.*"

standing at the pulpit, the Messenger of God smiled, marveling at how quickly people had grown weary of the rain. He then raised his hands and prayed:

"*O God, let the rain fall around us, not upon us – on the tops of the mountains, on the trees, in the valleys and on the hills.*"

Soon after, the clouds dispersed over the city, and the rain ceased. [373]

THE TREATY OF AL-HUDAYBIYAH

The Prophet had a dream in which he and his companions entered Mecca safely and entered the Kaaba, some with shaved heads and others with trimmed hair[2]. He took the key of the Kaaba and performed Umrah. When he told his companions about this, they rejoiced and thought that they would visit Mecca in the same year. Later he told them that he was leaving for Umrah. The people prepared for the journey, Arabs from nearby

---

[1] White: In Arabic culture, honorable individuals are praised using the term "whiteness". However, this does not refer to skin color but rather signifies purity from errors and moral integrity. In contrast, individuals with fair or bright skin are traditionally described as "red". (The title of the book is derived from these verses.)

[2] As part of the Hajj, male pilgrims shave their head hair (halq) or shorten it (taqsir).

desert tribes – including Ghifar, Juhaina, Muzaina, Aslam – also joined. Some among them remained polytheists.

In the month of Dhul Qidah, the Prophet set out for Umrah, having bathed[1], donned two pieces of cloth, and saddled his camel, al-Qaswa.

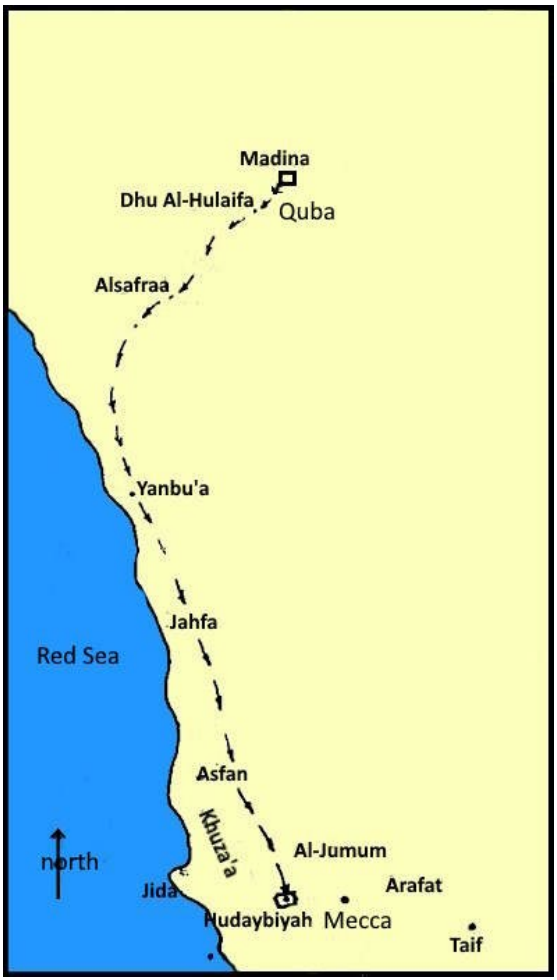

Figure 40: The way to Hudaybiyah.

Most of his companions also entered Ihram in Dhul Hulayfah after praying two rakahs there. Some of his companions from al-Juhfa also

[1] The entry into the state of consecration (DMG iḥrām) is preceded by the great ritual washing (ghusl).

entered Ihram[1] (See Figure 40).

The Messenger of God dispatched a scout from the Khuzaah tribe at Dhu al-Hulayfah to monitor the movements of the Quraysh and alert him to any threats. Women, Muhajirun and Ansar accompanied him, along with Arabs they encountered on the desert road – some joining later than others. The Muslims carried only basic traveler's weapons. Omar Ibn al-Khattab asked the Messenger of God:

"*Do you fear Abu Sufyan and his companions, and you did not take the war equipment with you?*"

The Messenger of God replied:

"*I do not like carrying weapons during Umrah.*"

The Prophet took then the route through al-Baida[2] and brought seventy camels or cows with him as al-Hadi [3] and marked the sacrificial animals before praying the noon prayer in Dhu al-Hulayfah. The Muslims did the same, and the number of Muslims amounted to seven hundred men. Then he traveled on to Asfan. [374]

The fact that the Prophet set out as a pilgrim, honoring the sacred house and visiting it, reassured the people of Mecca and the surrounding area. It also showed that he did not want war. This action also pressured the Meccan polytheists, as the sacred house was meant to be open to all, and the Muslims were coming to visit it. How could they be pushed away and faced with war?! Especially since this occurred during the holy months when warfare was prohibited.

This would tarnish the Quraysh's reputation among the Arabs, weakening their credibility, while the Muslims would be seen as oppressed and denied their fundamental rights.[375] The Prophet appointed Ibn Umm Maktum to oversee Medina during his absence. Though Ibn Umm Maktum was blind, his selection demonstrated that his impairment did not hinder his ability to manage important affairs.

The Prophet traveled between Mecca and Medina and met the Bedouin tribes of Banu Bakr, Muzaina and Juhaina. He attempted to rally them, but the tribes refused and searched for excuses to avoid joining him. They whispered among themselves:

---

1 Ihram: refers to the state that a pilgrim must enter before performing the rites of the Hajj or the Umrah. It includes certain duties such as the declaration of intent, wearing the consecration garments, and avoiding certain actions such as hunting and sexual intercourse.

2 The path of al-Baida: It is a desert path that lies between Mecca and Medina.

3 al-Hadi: is an animal sacrifice performed by pilgrims on the 10th of Dhul Hijjah. It is a form of gratitude and the meat is distributed to people.

"*Muhammad wants us to fight a people well-equipped with weapons and men. Muhammad and his companions are merely Aklah Juzur*[1] *, they will never return from this journey. They have neither weapons nor large numbers.*"

Yet, they kept their thoughts and discussions hidden from the Messenger of Allah. But Allah exposed them and said:

These Bedouins who stayed behind will tell you that 'we were busy with our work, our families and our homes and had no one to take care of them, and it is not that we do not want to go with you because we doubt you or have no desire to obey you.' Then they will ask you to ask forgiveness for them to hide their faults and their lagging behind. But Allah rejects them and reveals what is in their hearts. Everything they said with their tongues is a lie. Tell them, Muhammad, that everything is in the hands of Allah and nothing can prevent what He wills. If you are in your homes and he wants to bring disaster upon you, he will do it and no one can help you. And if He wills good for you, no one can prevent it, even if you are on the battlefield. Allah knows all your deeds, both overt and covert, in all their details and He will call you to account and give you your reward. [376]

In the previous days, the Muslims had gone through difficult times as they were subjected to repeated attacks from Quraysh, the tribes and the Jews, which made the situation dangerous and critical for them. But the Prophet was able to secure the area by sending military battalions before Hudaybiyah to eliminate the threat of these enemies.

As for the Jews, the events of Banu al-Nadir, Banu Qaynuqa and Banu Quraiza spread fear in the hearts of the Jews of Khaybar, so they began to avoid confrontations with the Muslims for fear of a fate similar to theirs. Therefore, there was no fear for Medina during the absence of the Messenger of Allah, even if his absence lasted a month or two. [377]

Along the way, some Muslims approached the Messenger of Allah, who was performing ablution using a small bowel. He asked:

"*What is the matter with you?*"

The people replied:

"*O Messenger of God, we have no water for drinking or washing except what is in your bowl.*"

The Messenger of God then put his hand in the bowl and let the water gush out between his fingers like springs so that they could drink and wash themselves. The display of this divine gift by the Messenger of God was not deliberate, aimed at strengthening faith, uplifting spirits, and preparing the believers for future challenges.

---

[1] Aklah Juzur: (insignificant prey) is an Arabic expression and means, a group of men who have gathered to eat a single sacrificial animal, such as a camel. It is estimated that about a hundred men are needed to consume such an animal.

When the polytheists learned that the Messenger of God had left Mecca, they were worried. They gathered and discussed whether Muhammad would invade them with his soldiers. They sent Khaled bin al-Walid with two hundred horsemen to Karaa al-Ghamim. They also mobilized those who obeyed them from the al-Ahabish and brought Thaqif with them. They erected domes and tents and took women and children with them. They set up camp, intent on blocking the Messenger of God from entering Mecca and preparing for battle against him. They sent observers to the mountains to monitor the Muslims.[378]

The Prophet's scout returned from Mecca, bringing news of Meccans' movements and preparations. He met the Messenger of Allah in Ghadir al-Shattat behind Asfan and told him:

> "*O Messenger of Allah, the Quraysh have learned of your march and are preparing for a long journey. They are wearing armor and are coming down in Dhi Tuwa. They have sworn by Allah that you will never enter Mecca. And Khaled ibn al-Walid has gone ahead with his horses to Karaa al-Ghamim.*"

The Messenger of Allah said:

> "*Woe to the Quraysh – war has consumed them. What harm would it do them if they left me alone with the rest of the Arabs. If the Arabs were to defeat me, then that is what Quraysh want, and if God were to grant me victory over them, then they would convert to Islam in droves. And if they did not, they would fight against me. What does Quraysh think? By God, I will continue to fight them to achieve what God has sent me to do until He leads me to victory or I die in battle.*"

On the way, the Prophet's caravan passed villages that were allies of Quraysh. The Prophet wanted to discuss with his companions this matter. He stood up among the Muslims and, after praising Allah and exalting Him, said:

> "*Now then, you assembly of Muslims, Tell me. Do you think that we should turn toward these children and families of these tribes who have supported Quraysh against us to defeat them and take them as captives? If Quraysh sees this and does not move to help them, they will remain defeated and subjugated. And if they come to us to fight, we will have defeated them by defeating their allies. Or do you think that we should go to the sacred house to perform the pilgrimage, and whoever stops us, we will fight them?*"

The Messenger of Allah wanted to hear their opinions as to whether they wanted to attack the inhabitants of the villages on the way who had joined Quraysh to fight with them and had left their children unprotected. Abu Bakr said:

> "*Allah and His Messenger know best, O Messenger of Allah, we have come only as pilgrims, and we have not come to fight anyone. We believe that we should go on wherever we want, and whoever keeps us from the House, we*

fight him."

Asid ibn Hudair agreed with him on this matter. al-Miqdad ibn al-Aswad said after Abu Bakr's speech:

> "*By Allah, O Messenger of Allah, we will not say to you what the Children of Israel said to their Prophet: 'You and your lord go and fight, we are sitting here.'* [379] *But you and your lord go and fight, we are fighting alongside you.*"

The Messenger of Allah said: "*Go in the name of Allah.*"

The Messenger of Allah did not seek their counsel for guidance – he already knew what was the right. Rather he consulted them so their intentions would be revealed, allowing the sincere to be distinguished from the insincere. [380]

Upon learning of the Quraysh's position, the Messenger of God decided to change the route of the caravan to avoid a confrontation during the sacred months. He said:

> "*Go the way to the right.*"

and he led them through a bumpy path between the reefs. Khaled noticed the altered tracks of the caravan and quickly rode to warn the Qurayash. The Messenger of God asked the Muslims to go to Thaniyet al-Marar, and the people began to ascend. One of them said:

> "*O Messenger of God, we are afraid that the Quraysh would see our fire.*"

The Prophet replied:

> "*They will not see you.*"

When the Messenger of God arrived at Thaniyet al-Marar, his camel sat down and the people thought it was exhausted. It refused to get up and the Muslims said:

> "*The camel is resisting and does not want to get up.*"

The Messenger of God explained:

> "*The camel does not do this on its own, and this is not its habit, but someone stopped it, just as he stopped the elephant*[1] *from Mecca.*" "*By the One in Whose hand is the soul of Muhammad, if the Quraysh asked me today about a plan involving the veneration of the sanctities of God and the maintenance of ties of kinship, I would agree with them.*"

The Prophet shouted at the camel, which finally got up and took him to a well with little water in the remotest part of al-Hudaybiyah.

The polytheists reached Baladh first and took over the water sources. The weather was also hot. The scorching heat intensified the people's suffering. They turned to the Messenger of God, complaining about the water shortage. He asked for a bucket of water from the well and performed ablution with water. He rinsed his mouth, spat into the bucket, and

---

[1] Refers to the raid of Abraha on Mecca in 570-571 AD. see p. 36.

instructed:

"Place the bucket into the well and pour its contents in."

As soon as they followed his instructions, water surged forth, filling the well to the brim. The people began to draw from it until they had drunk the well empty. Among those present that day was a group of hypocrites, including Abdullah bin Ubayy. Aws bin Khouli said to Abdullah bin Ubayy:

"*Woe to you, O Abu al-Hubab*[1]*. Is it not time to see where you stand? Get over this matter.*"

He replied:

"*I have already seen such a thing.*"

Aws said:

"*Shame on you.*"

Ibn Ubayy came to the Messenger of God and the Prophet asked him:

"*O Abu al-Hubab, where did you see such a thing?*"

He replied:

"*I have never seen such a thing.*"

The Prophet asked:

"*Why did you say that?*"

Ibn Ubayy replied:

"*O Messenger of God, ask forgiveness for me.*"

His son Abdullah bin Abdullah bin Ubayy said:

"*O Messenger of God, ask forgiveness for him.*"

The Prophet then asked God for forgiveness for him. When Omar heard this, he said to the Prophet:

"*Did Allah not forbid you from praying for their forgiveness?*"

The Messenger of God turned away from Omar, but Omar repeated his question. The Prophet said to him:

"*Woe to you, I have been given freedom of choice and I have chosen; Allah says: {ask forgiveness for them, or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them. This is because they have denied Allah and His Messenger. Allah does not guide the people of the wrongdoers.}* [381]

The Prophet Muhammad camped in al-Hudaybiyah. Badil bin Warqa came to him accompanied by men from the Khuzaah, including Amr bin Salem, Kharash bin Umayyah, Kharijah bin Karaz, and Yazid bin Umayyah. They were among the trustworthy people of the Messenger of God in Tihama. Some of them were Muslims, while others had agreements with the Muslim community. When they came to the Messenger of God, they

---

[1] Abdullah ibn Ubayy ibn Salul had a son from his wife Khawla bint al-Mundhir, whose name was Abdullah. Abdullah ibn Abdullah was called "al-Hubab" by his father, but the Prophet Muhammad changed his name to "Abdullah".

greeted him, and Badil bin Warqa said:

"*We have come from your people – Kaab bin Luayy and Amr bin Luayy*[1]. *They have mobilized al-Ahabish against you, and those who obeyed them have come down in great numbers, bringing camels, women and children with them. They have sworn by God that they will not let you go to the sacred house unless you defeat them completely.*"

The Messenger of God said:

"*We have not come to fight anyone, but we have come to circumambulate this house. Whoever prevents us from doing so, we will fight him. The Quraysh have been harmed and exhausted by the war. So if they wish, I will agree to a truce with them for a period during which they will be secure, and they will cease hostilities between us and the other people – and the other people are more numerous than they are. If the people defeat me, then that is what the Quraysh want. But if my cause prevails over the people, then the Quraysh will have the choice to either accept what the other people have accepted or to fight. And if they refuse, then, by God, I will fight over this matter until I die, or God will carry out his command.*"

Understanding the Messenger of God's words, Badil replied:

"*I will relay what you have said to them.*"

He then rode back to the Quraysh. When he arrived in Mecca, some said:

"*This is Badil and his companions, and they want to tell you what happened, don't ask them about anything.*"

When Badil saw that they were not asking him anything, he said:

"*We came from Muhammad, do you want us to tell you about him?*"

Ikrimah bin Abi Jahl and al-Hakam bin Abi al-Aas said:

"*We don't need to know, but tell him on our behalf: He will never come to us this year as long as one man of us is left alive.*"

Urwa bin Masoud al-Thaqafi urged them to listen to Badil – If they found his words agreeable, they could accept them; if not, they could disregard them.

Safwan bin Umayyah and al-Harith bin Hisham said to Badil and his group:

"*Tell us what you have seen and heard.*"

Badil said to them:

"*You are quick to condemn Muhammad. He has not come to fight – he has come to perform Umrah.*"

Then Badil told them the words of the Prophet. Urwa said aloud:

"*O people of Quraysh, am I a liar in your opinion?*"

---

[1] Kaab bin Luayy and Amr bin Luayy are the ancestors of the Prophet and Badil meant Quraysh.

They said:

"*No.*"

He said:

"*Do I not belong to you?*"

They said:

"*Yes, you do.*"

Urwa had a lineage in the Quraysh.

He said:

"*Don't you know that I mobilized the people of Okaz to support you? And when they failed, I mobilized myself, my children and those who obeyed me to stand by you.*"

They replied:

"*Yes, you did. You are a confidant to us.*"

He said:

"*I am your confidant and sympathizer, and I will never let you down. Badil has presented a great plan that no one should reject it unless one wishes to accept something worse. Accept his plan and send me to Muhammad so that I can bring his confirmation of the plan. I will be an observer for you and keep you informed of his news.*"

The Quraysh then sent him to Muhammad. When he arrived, he said:

"*O Muhammad, Quraysh has prepared for a confrontation with you. You are faced with one of two options: Either you attack your own people, and become the first man to do so, or your people will abandon and betray you. By Allah, I see no respectable faces or noble lineages among your ranks – only vile and unworthy men who might flee and turn on you, leading to your capture. What could be worse for you than that.*"

Abu Bakr was there. When he heard this, he became angry and said:

"*How dare you say that we would abandon him or flee from battle.*"

Then Abu Bakr insulted him. Urwa asked:

"*Who is this?*"

They said:

"*That is Abu Bakr.*"

al-Mughirah bin Shu'bah was also present and harassed Urwa, Urwa got angry with him and said:

"*How rude you are. Who is the one who cursed me? No one is worse than him!*"

The Messenger of God smiled and said:

"*This is your nephew, al-Mughirah bin Shu'bah.*"

Urwa said:

"*You are a traitor. Your treachery was washed away from you only a short while ago on the Okaz. Because of you, there is enmity with Thaqif.*"

Urwa observed the Prophet's companions listening to him and when he ordered them to do something, they obeyed him quickly and when he

performed ablution, they almost struggled to take his water. They respected him and lowered their voices when he spoke to them, avoiding eye contact as a sign of reverence.[382]

However, the Muslims were not all equal in their beliefs and obligations. Some of them submitted to the Prophet without discussion, while others expressed their opinions and even objected to the Prophet. There were also those who did not observe etiquette in their speech in the presence of the Prophet. The Prophet sometimes rebukes or scolds them, but in order to save their face in front of the enemies and take the situation into consideration, he says nothing.[383]

The Prophet replied to Urwa just as he had replied to Budail ibn Warqa and suggested a truce to them. When Urwa had finished his talks with the Messenger of Allah, he returned to Quraysh and said to them:

> "*O people, I have served as a Messenger to the kings like Khosrau, Caesar*[1] *and Negus, and by Allah, I have never seen a king who is obeyed by his companions as much as Muhammad is obeyed by his companions. By Allah, I have never seen a king who is as revered by his companions as Muhammad is by his companions. By Allah, when he spits, it falls into the hand of one of his companions, who then rubs it on his face and skin. When he gives them an order, they rush to carry it out. When he performs his ritual ablution, they almost fight to see who can get hold of some of it. None of his hair falls down without them picking it up. When he speaks, they lower their voices in his presence and do not look directly at him out of respect for him. None of them speak until he gives permission. When he gives permission, they speak, and when he does not give permission, they remain silent. He has offered a reasonable plan to you – accept it, for it will grant you security. And know that if you ask them for a sword, they will meet you in battle without hesitation. I have seen that these people do not care what happens to them if you prevent their leader. By Allah, I have seen women among them who would never surrender him to the enemy under any circumstances. Consider your next move wisely. Go to him, people, and accept what he proposes to you. For I am your advisor, but I am afraid that you would not support a man who has come to this house as a visitor to honor it and slaughter the sacrificial animal and then leave.*"

The Quraysh said:

> "*Do not say something like this, O Abu Yafur. What you say has already been said. We think that we will send him back this year and then he should come back the following year.*"

He replied:

> "*I fear disaster will strike you.*"

---

[1] *Caesar:* Heraclius.

He then left Mecca with his followers and went to Taif. Mikraz ibn Hafsa stood up and said:

"*Let me go to him.*"

Upon seeing him, the Prophet remarked:

"*This man is sinful,*" and refused to engage with him.

He returned without accomplishing anything. Halis ibn Alqamah al-Kinani, who was the leader of al-Ahabish at that time, stood up and said:

"*Let me go to him.*"

They replied:

"*Go to him.*"

When he approached the Prophet, the Prophet said:

"*This is Halis, a man who respects sacrificing, send the sacrificial animals to him.*"

They sent him the sacrificial animals so that he could see them. As he saw them grazing on the valley's hills, a deep nostalgia for his homeland overtook him. The people welcomed him while reciting the pilgrim prayer (talbiya)[1]. They had already spent half a month, and their appearance had changed due to the long wait, their hair had become dusty.

"*Oh my God. No one should stop these people from visiting the house. Has God allowed the tribes of Lakhm, Judham, Kindah and Himyar to make the pilgrimage and denied Ibn Abd al-Muttalib. No one should turn them away from the House. By God, Quraysh have failed in their decision. The people have come for Umrah*," said Halis.

The Messenger of God said to him from a distance:

"*Yes, O brother of Banu Kinanah.*"

But when he saw this, he did not go to the Prophet and was ashamed of what he saw.

He returned to the Quraysh and said:

"*I saw something that cannot be prevented. I saw the sacrificial animals with their necklaces, and they had eaten their hair while they were locked up. I also saw that the men were getting dusty and exhausted because of the long wait to be allowed to go around this house. By God, we have not made any covenant or contract with you that says you should turn anyone away from the house. Everyone who comes to it should respect its sanctity and fulfill its rights. I ask you, by the one who holds my soul, to let him do what he has come for, otherwise we will stand with the al-Ahabish against you.*"

They said:

"*Leave us alone, Halis, until we take for ourselves what we are satisfied*

---

[1] Talbiya: the hearing / obeying of a command. The Talbiya or attalbya comes as a term in relation to the Hajj. The Talbiya consists of words of praise, expressing the submission of the praiser and the exaltation of Allah.

with. You are just a Bedouin who has no idea. Everything you have seen is a conspiracy of Muhammad." [384]

Allah revealed that the disbelievers were indeed seized by the arrogance of the pre-Islamic era (Jahiliya), so they became fanatical about themselves and grew angry on their own behalf. They did not reflect, submit to the truth, or listen to the words of the Prophet. It was grievous to them that he came with Muslims to perform Umrah, and they refused to accept it. Allah sent tranquility upon His Messenger and the believers, fortifying their hearts so that they could endure hardships and remain steadfast despite the provocations. Their Lord made them the people of piety who fear Allah and His punishment and hope for His reward and do whatever is required of them. Allah's knowledge encompasses all things – He knows every secret and every subtlety, and He knows who is worthy of piety and who can bear it. [385]

The Prophet wanted to send a messenger to Quraysh with a sign confirming his true intentions and that his arrival in Mecca was not a warlike initiative. So he sent to Quraysh Kharash ibn Umayyah on his own camel called the fox to convey to the nobles of Quraysh the reason for his arrival in Mecca. As Kharash rode the Prophet's camel, he was seized and beaten by a group from Quraysh. Ikrima ibn Abi Jahl slaughtered the camel, and they attempted to kill Kharash, but al-Ahabish intervened. He was eventually released and returned to the Messenger of Allah, recounting his ordeal and the killing of the camel.

The Prophet did not give up and wanted to try again to clarify the peaceful nature of their movement to the Quraysh. The Prophet wanted to send another man from his companions to them. He called Omar bin al-Khattab, but the latter feared for his own life and had no one among the Banu Uday who could protect him. Ultimately, Omar suggested sending Othman bin Affan, who had stronger influence and greater protection in Mecca. The Messenger of God summoned Othman and instructed him to inform the Quraysh that they had come for Umrah, not war. He also asked him to invite them to Islam. He ordered him to go to oppressed believers in Mecca, visit them and give them the good news of victory. He was to tell them that Allah would soon reveal his religion in Mecca so that the believers there would no longer be persecuted.

Othman set off and met Aban ibn Said, who greeted him and gave him shelter. Aban said:

"*Don't be afraid to say what you need.*"

Aban dismounted from the horse he was riding and allowed Othman to mount the saddle. He fastened him firmly and rode with him to Mecca. Othman went to the leaders of the Quraysh, but they rejected him, saying:

"*Muhammad will never enter Mecca while we are here.*"

Othman replied:

"*The Messenger of Allah has sent me to you to invite you to Islam and to the worship of Allah, the Exalted. You should all join Islam, for Allah will spread His religion and make His Prophet victorious. You should stop opposing the Prophet. If someone else comes and tries to challenge the Prophet himself and triumphs over him, then that is exactly what you want. But if the Prophet won, you have a choice: either you join the people in converting to Islam, or you oppose the Prophet and fight him, and you are capable of that",* adding: *"The war has weakened you and the best of you have died. The Messenger of Allah informs you that he has not come to fight anyone, but he comes as a pilgrim, to slaughter the sacrificial animals and then return.*"

They said:

"*We have heard what you say, but this will never happen and it will not be imposed on us by force. Go back to your companion and tell him that he will not reach us*."

Othman visited a group of oppressed believers in Mecca and conveyed the Prophet's message:

"*The Messenger of Allah has assured you protection – no one in Mecca will need to fear for their faith from today onward.*"

They rejoiced at this and said:

"*Give our regards to the Messenger of Allah*."

The companions of the Messenger of Allah were ordered to keep watch at night avoid lighting fires to prevent detection by the enemies. They were three men: Aws bin Khouli, Abbad bin Bishr and Muhammad bin Maslama. They took turns to keep watch at night. One night, Muhammad bin Maslama was on guard duty when the Quraysh sent fifty men to watch and attack the Prophet. The Muslims alerted the Prophet, who then deployed his men to fight. That day, Ali Ibn Abi Talib bore the banner, and the Muslims captured the attackers, bringing them before the Prophet.

Ten men among the Muslims had secretly entered Mecca with the permission of the Messenger of Allah. Quraysh learned about them and captured them. Thirty armed men went then to the Muslims' camp and attacked them until they shot at them with arrows and stones. The Messenger of Allah prayed to God for help against them, after which Ali ibn Abi Talib led a group to confront the attackers, captured them, and brought them to the Prophet. The Prophet asked them:

"*Have you come to us under someone's protection? Has anyone given you security?*"

They replied:

"*No.*"

The Prophet forgave them and released them. Eventually, eighty men from the side of Jabal al-Tanaim attacked the Messenger of Allah and his companions, but due to the intervention of Ali Ibn Abi Talib, they were

captured and pardoned by the Prophet.

Allah has revealed that He sees everything you do. And it is He who prevented a battle from taking place between you and the disbelievers in Mecca on the Day of Hudaybiyah after He gave you the upper hand over them. You took them as captives and then you forgave them while you were in their land, and so you defeated them. [386]

The Muslims had taken twelve more polytheists captive, with only one Muslim losing his life. The Quraysh then sent Suhail bin Amr, Huwaytib bin Abdul Ezza and Mukariz bin Hafs to free the fifty captives. Upon seeing Suhail bin Amr, a noble of Quraysh, the Prophet said to his companions:

"*Your matters have become easier.*"

The Prophet was optimistic about Suhail's name because it was derived from "Sahil", which means "easy". Suhail said:

> "*O Muhammad, those who imprisoned your companions and who fought against you did not do so with the approval of our decision-makers. We were even against these acts, and we knew nothing about them. It was the act of some of our fools. Please send back to us our companions who were captured the first time and those who were captured the last time.*"

The Messenger of Allah was in a position of strength and imposed his will on his enemy, forcing them to admit that Quraysh were the aggressors and oppressors. The Messenger of Allah said:

"*I will not release them until you release my companions.*"

In response, the Quraysh said:

"*You have treated us fairly.*"

Omar ibn al-Khattab suggested to the Messenger of Allah:

> "*O Messenger of Allah, remove his teeth so that he may never again speak against you as a speaker.*"

The Prophet firmly rejected this harsh proposal, saying:

"*Leave him, Omar – perhaps, he will rise to a position worthy of praise*[1]."

So Suhail and his companions returned to Quraysh, and they sent back Othman and the ten captives they had with them. The Messenger of God then sent those whom he had captured.

In the meantime, some slaves and oppressed people of the Quraysh joined the Muslims. The Quraysh wrote to the Messenger of God to bring them back, claiming that they had not gone to him out of desire for his religion, but to escape slavery. The Prophet refused their request and said:

"*They are God's freedmen.*"

Suhail also asked the Prophet to send back some of their sons and slaves who had defected to the Muslims because they had no understanding of

---

[1] This prophecy was fulfilled after several years, after the death of the Prophet, where Suhail played a role in quelling a rebellion.

the religion and had fled from them. Some of the Prophet's companions who were present with them said:

"*They are speaking the truth, O Messenger of God, send them back*."

The Messenger of God became deeply angered, his frustration visibly reflected on his face. He said:

"*I do not see you stopping, O people of Quraysh, until God sends to you a man whose heart God has tested for faith and who strikes your heads for it.*"

He refused to give them back. Some of those present asked:

"*O Messenger of God, is Abu Bakr that man?*"

He replied:

"*No.*"

They asked:

"*Is he Omar?*"

The Prophet said:

"*No, but he is the one who is repairing the shoe in the tent.*"

The people rushed into the tent and found Ali bin Abi Talib mending the shoes of the Messenger of God.

The Prophet showed his anger in support of the weak people who were oppressed by their masters by denying them their right to freedom of belief and religion. Therefore, the Messenger of Allah did not want to bring them back to them, because that would be an attack on them and a confiscation of their freedoms. It became his duty to defend them, shielding them from oppression and enslavement – and he fulfilled that duty. [387]

AL-RIDWAN'S OATH OF ALLEGIANCE

The Messenger of Allah visited the camps of Banu Mazen ibn al-Najjar, who were settled in a district of al-Hudaybiyah, and sat under a green tree within their tents.

He said: "*Allah, the Exalted, has instructed me to take the pledge of allegiance.*"

The pledge of allegiance signifies the establishment or renewal of a covenant, reinforced commitment and the duty to uphold it. Such a renewal is typically required from those suspected of treachery, accused of disloyalty or betrayal.

The herald of God's Messenger proclaimed:

"*O people, pledge allegiance! the Holy Spirit has descended – proceed in the name of God.*"

The people rushed forward to pledge their allegiance, crowding the area until they inadvertently stepped on the belongings of the Banu Manzen. Some carried weapons, though they had only a limited supply,

demonstrating their willingness to fight alongside the Prophet.

Abu Sinan al-Asadi said to the Messenger of God:

"*Stretch out your hand and I will swear allegiance to you.*"

The Messenger of God asked:

"*What do you want to pledge allegiance to me for?*"

Abu Sinan replied:

"*For what is within you.*"

The Prophet then asked:

"*What is within my soul?*"

Abu Sinan replied:

"*I will strike with my sword with you until God makes you victorious or I am killed.*"

Abu Sinan pledged allegiance to him, and the people followed his example, swearing their oath in the same manner.

Salamah ibn al-Akwa was among the first to pledge allegiance to the Messenger of God, as the people swore they their oaths individually. Salamah ibn al-Akwa stood among the people. When the Messenger of God saw him, he said:

"*Pledge allegiance, O Salamah.*"

Salamah replied:

"*I swore allegiance to you, O Messenger of God, among the first people.*"

He swore allegiance to him again. The Prophet saw him unarmed and gave him a leather shield. When the Prophet saw him standing by the last group that swore allegiance, the Prophet asked him for the third time:

"*Will you not swear allegiance to me, O Salamah?*"

Salamah replied:

"*O Messenger of God, I have sworn allegiance to you among the first people and in the midst.*"

Salamah then swore allegiance to him for the third time. The Prophet asked:

"*Where is the shield I gave you?*"

Salamah replied:

"*My uncle Amer met me and I gave it to him.*"

The Messenger of God smiled and said:

"*You are like the one who first said: 'O God, help me to seek a friend who is dearer to me than myself.*"

Salamah ibn al-Akwa kept the gift he received from the Messenger of God for only a short time before giving it to his uncle, whereas others treasured items associated with the Prophet – his water from ritual purification, his hair, his staff, and anything connected to him – as a source of blessing.

Despite multiple calls for allegiance and the enthusiastic participation of the believers, some hypocrites in Hudaybiyah refrained from participating.

The pledge of allegiance of al-Ridwan was a necessary matter to clarify the facts and intentions before the enemies, to strengthen the resolve of the Muslims, to purify their souls and to renew their covenant. It happened because of the numerous incidents that took place in al-Hudaybiyah. The Quraysh were clearly determined to prevent the Prophet from performing Umrah and visiting the House of God. They even hinted at killing him by attacking his messenger Kharash bin Umayyah. There were skirmishes between them and the Muslims, capturing and killing some of them. The Quraysh rejected all methods of dialog and negotiation. Additionally, the Prophet sensed that the hypocrites were secretly plotting a grave betrayal. 388

Allah conveyed to the believers His approval of their oath, praising them, guiding them, and bestowing upon them Sakina (tranquility and reassurance). Allah promised them an imminent victory, granting them numerous political and material benefits they would soon achieve.[389]

QURAYSH'S RELUCTANT AGREEMENT

When Suhail bin Amr, Huwaytib bin Abd al-Uzza, Mukariz bin Hafs and those who were sent by the Quraysh saw how quickly the people pledged allegiance and prepared for war, their fear grew, and they hurried to inform the Qurayash of the situation. The opinion leaders among them said:

> "*The best course of action is to make peace with Muhammad, ensuring he leaves us alone this year and does not reach the sacred house. This way, the Arabs will hear that we blocked his entry. He will then return next year, stay three days and slaughter his sacrificial animals and then leave us again.*"

When the Quraysh agreed to peace, they sent Suhail bin Amr, Huwaytib and Mukariz to Muhammad and said to Suhail:

> "*Go to Muhammad and make peace with him. And write in the treaty: 'He will not enter this year', for by God, we do not want the Arabs to say that he entered Mecca by force.*"

So Suhail came to the Messenger of God. Upon seeing him, the Prophet remarked:

> "*The people wanted reconciliation as they sent him.*"

Revelation was sent down on the Prophet to command him to agree. The Messenger of God sat cross-legged in a group of his companions, and Suhail sat on his knees and spoke to the Messenger of God. They debated at length, their voices rising and falling as the discussion grew intense. Abbad bin Bishr admonished Suhail, saying:

> "*Lower your voice in the presence of the Messenger of God.*"

They argued for an hour, until finally they came to an agreement on the treaty. The terms of the Treaty of peace were:

1- The war between them will cease for ten years.

2- The people will trust each other.

3- Muhammad will return this year, and when the next year comes, they will allow him to enter Mecca so that he can stay there for three days. All the Quraysh will leave Mecca except for one man who will remain with Muhammad and his companions.

Figure 41: An imaginary depiction of Suhail ibn Amr, as he reads the terms of the peace treaty.

4- Muhammad shall not enter Mecca except with the traveler's weapon.

5-Whoever comes to Muhammad from the Quraysh without the permission of his guardian - even if he belongs to the religion of Muhammad - will be returned to his guardian.

6- Whoever comes to the Quraysh from the followers of Muhammad will not be sent back to him.

7- Whoever of the companions of Muhammad comes to Mecca for Hajj, Umrah or trade, his blood and property will be safe. Also the one who travels from the Quraysh on the way to Egypt or the Levant to seek trade and comes to Medina, his blood and property are also safe.

8- Islam will be openly practiced in Mecca, and no one shall be forced to change his religion, harmed, or reprimanded for their beliefs.

9- It is a binding contract between them and Muhammad that should not be breached or violated.

For Quraysh, securing their vital trade routes through Medina was paramount. The Treaty ensured a decade free from aggression or threats to either party's interests.

The Prophet then ordered Ali to write at the beginning of the Treaty of Hudaybiyah:

"*In the name of Allah, the Most Gracious, the Merciful.*"

Suhail bin Amr said:

"*I do not know this, but write 'In the name of Allah'*."

The Prophet said:

"*Write: 'In the name of Allah'*."

Ali erased the first sentence and rewrote it, then said to the Prophet:

"*Were it not for my duty to obey your command, I would not have erased it.*"

The Prophet also ordered him to write:

"*This is what Muhammad, the Messenger of Allah, agreed with Suhail ibn Amr.*"

So he wrote it down, and Suhail bin Amr objected again and said:

"*If we had known that you were the Messenger of Allah, we would not have fought against you or stopped you. But write down your name and the name of your father.*"

The Prophet ordered Ali to erase it. Some of the Prophet's companions stood up and said:

"*We only write 'Muhammad, the Messenger of Allah'*."

Ali also refused what Suhail asked him to do. The Messenger of God said to Ali:

"*O Ali, I am truly the Messenger of God, and I am Muhammad bin Abdullah, and my prophethood will not be erased from me if I write to them: 'From Muhammad bin Abdullah. Write it down and erase what they want to erase. You will have the same and accept it while you are oppressed.*"[1]

The argument between the companions and Suhail intensified, and they grabbed Ali's hand to prevent him from writing. The Prophet raised his hand, signaling for them to quiet down, and sought to ease the tension. Huwaytib bin Abdul Ezza and Mukariz were astonished at what the Prophet's companions were doing. He said:

"*I have never witnessed a people so devoted to their faith as these*."

The Prophet then asked Ali to point to the word with his hand. When Ali did this, the Prophet erased it with his hand. Ali Ibn Abi Talib wrote the treaty and a group of Muslims witnessed it.

Meanwhile, Abu Jandal bin Suhail bin Amr arrived from the south of Mecca in chains and threw himself among the Muslims. His father Suhail had tied him in irons and locked him up. After escaping from captivity, he traveled along the road, crossed the mountains, and finally reached al-Hudaybiyah, where the Muslims welcomed and congratulated him. When his father Suhail saw him, he stood up and hit him in the face with a thorny

---

[1] The meaning of the expression: (while you are oppressed), which was reported in the event of arbitration in the year 37 after the Hijra between Ali and the people of Levant, where they asked him not to address him with the commander of the believers, and he agreed to settle the dispute and unify the opinions.

branch, grabbed him by the collar and said:

"*O Muhammad, the first thing I ask of you is that you send him back*."

The Messenger of God replied:

"*We have not yet concluded the treaty*."

Suhail said:

"*By God, I will never reconcile with you.*"

The Prophet said:

"*Grant him permission.*"

He replied:

"*I will not give him permission.*"

The Prophet said:

"*Yes, do so.*"

He replied:

"*I will not do it.*"

Mukariz and Huwaytib then said:

"*Yes, we have granted him permission.*"

They took him to their tent – not truly giving him permission, but merely keeping his father away from him. Abu Jandal said:

"*O Muslims, I am being sent back to the idolaters even though I came as a Muslim. Do you not see what I have been through?*"

He had been severely tortured. The Messenger of God then spoke loudly to console Abu Jandal, saying:

"*Be patient, for God will grant you and those who are oppressed relief and a way out.*"

In this crucial situation, Omar ibn al-Khattab approached Abu Jandal, stood next to him and whispered to him:

"*Be patient and trust in God. For they are polytheists and their blood is the blood of a dog.*"

Omar moved his sword closer to Abu Jandal, hoping that he would take it and strike his father, Suhail. Hat Abu Jandal treacherously slain his father, as Omar had hoped, wouldn't that have undermined the efforts and struggle of the Messenger of God – perhaps even setting everything back to square one, or worse?

AFTER THE TREATY OF AL-HUDAYBIYAH

Some Muslims rejected the terms of the treaty and were angry about it. Once consensus was reached and only the formalization of the agreement was pending, Omar ibn al-Khatab – overcome with tension and confusion – rushed to the Prophet's side and asked:

"*O Messenger of Allah, are you not truly the Prophet of Allah?*"

The Messenger of Allah replied:

"*Yes, I am.*"

Omar asked further:

"*Are we not in the right and they in the wrong?*"

The Messenger of Allah replied:

"*Yes, it is true.*"

Omar continued:

"*Aren't our dead in heaven and their dead in hell?*"

Again the Messenger of Allah replied:

"*Yes, that is true.*"

Omar then asked:

"*Why do we allow humiliation in our religion. Why do we turn back when God has not yet passed judgment between us and them?*"

To this the Messenger of God replied:

"*I am God's servant and His Messenger, I am not disobedient to Him and He will not abandon me. He is my supporter.*"

Omar said:

"*Didn't you tell us that we will actually come to the house and go around it?*"

The Messenger of Allah replied:

"*Yes, I said that, but did I tell you that you will come to the House this year?*"

Omar said:

"*No.*"

The Messenger of Allah said:

"*You will go to the house and go around it. O Omar, don't you see that I agree while you refuse.*"

Frustrated and impatient, Omar approached Abu Bakr and asked:

"*O Abu Bakr, is this one not a true Prophet of God?*"

He replied:

"*Yes, he is.*"

Omar asked further:

"*Are we not in the right and they in the wrong? And are not our dead in heaven and their dead in hell?*"

Abu Bakr replied:

"*Yes, that is true.*"

Omar asked further:

"*Then why do we allow humiliation in our religion? We turn back even though God has not yet passed judgment between us and them.*"

Abu Bakr replied:

"*O man. he is the Messenger of God, and he is not disobedient to his Lord. so abide by what he says until you die, for he is truly on the right path.*"

Omar said:

"*I bear witness that he is the Messenger of God.*"

Omar further asked:

"*Didn't he tell us that we will come to the house and go around it?*"

Abu Bakr replied:

"Y*es, he did say that.*"

Abu Bakr asked:

"*Did he tell you that you will come to it this year?*"

Omar replied:

"*No, he did not say that.*"

Abu Bakr said:

"*Then you will go there and go around it.*"

Omar was greatly affected by these events and began to doubt his faith and argue with the Messenger of God. Abu Obeida bin al-Jarrah said to him:

"*Do you not hear, O Ibn al-Khattab, what the Messenger of God says? Seek refuge in God from Satan, blame your self.*"

Omar then sought refuge in God from Satan, feeling afflicted and eager to perform good deeds to make amends.[390]

Afterwards, a group from Khuzaah came and said:

"*We are in covenant with Muhammad and his treaty.*"

A group from Banu Bakr came and said:

"*We are in alliance with Quraysh and their treaty.*"

The Quraysh were angered by the Khuzaah joining the Messenger of God. One of the negotiators, Huwaytib bin Abdul Ezza, turned to Suhail bin Amr and said:

"*Your uncles have began hostilities against us – they have hidden their intentions and sided with Muhammad and his treaty.*"

Suhail said:

"*They are like everyone else, they are our relatives and our flesh, they have entered into a cause with Muhammad that they have chosen for themselves. What should we do with them?*"

Huwaytib said:

"*We will deal with them by leading our allies Banu Bakr to victory over them.*"

Suhail said:

"*Don't let Banu Bakr hear this from you because they are evil people. If they attack Khuzaah, Muhammad will grow angry on behalf of his allies, and it will strain our covenant with him.*"

Huwaytib said:

"*By God, you favor your maternal uncles in every way.*"

Suhail said:

"*Do you think that I prefer my maternal uncles to Banu Bakr. By God, when the Quraysh want something, they enforce it. If Banu Bakr attacks*

Khuzaah, then I am a Qurayshi man, and although Khuzaah are my relatives on my mother's side, Banu Bakr is closer to me because of my ancient lineage. and I know Banu Bakr, and we have experienced many situations from them that were not good, including the day of Okaz."

Accepting these concessions was a difficult test for the Prophet's companions, and not all were ready for it. Some opposed it, while others reacted with anger. The noise and uproar that ensued helped us realize the true motive behind the al-Ridwan's pledge of allegiance. As mentioned earlier, the pledge of allegiance is renewed when one fears an internal enemy, not an external enemy. The Messenger was fully aware of the circumstances of the events and prepared his companions both spiritually and psychologically for this trial so that they could remain steadfast and patient in their faith.

While the Muslims were encamped in Hudaybiyah near Mecca after being prevented by the disbelievers from entering Mecca to perform Umrah, Allah revealed that there are believing men and women in Mecca who have hidden their faith from the people of Mecca. You do not know them either. If it had come to a fight, you would have endangered the lives of these weak believers. You could have harmed them with your own hands by killing or injuring them because they did not reveal their faith. Thus, the believers would have killed other believers - without knowing it - and would have had to pay blood money to their families, while at the same time the lives of devout monotheists would have been lost. This is why Allah forbade fighting in Mecca. The mercy of Allah manifested itself in the preservation of this group of believers. Had the believers openly distinguished themselves from the disbelievers, conflict would have erupted, resulting in widespread bloodshed and severe consequences.[391]

The Prophet wanted to provide the people of Mecca with some of the sacrificial animals that he wanted to slaughter in order to introduce Islam to them and break down the barriers that the Quraysh wanted to build between the people and him. Therefore, the Messenger of Allah sent twenty camels from his al-Hadi to be slaughtered in his name in al-Marwa. Once the Messenger of Allah had finished, he instructed his companions:

"*Sacrifice your animals and shave your heads.*"

Some of them hesitated and said:

"*How should we slaughter and shave our heads when we have not yet made the tawaf (circumambulation) around the house and have not yet walked between al-Safa and al-Marwa.*"

The Messenger of Allah was saddened because they refused to do what he had ordered them to do, and he expressed his disappointment to Umm Salama. She said:

"*O Messenger of Allah, you, slaughter the sacrificial animal and have*

yourself shaved."

The Prophet did so and threw his hair on a nearby tree, from where people distributed it among themselves. Umm Amarah, Nusaybah bint Kaab washed strands of his hair and used them for a sick man, who then recovered.

Frustrated and saddened by the Treaty, some Muslims hesitated to shave their heads. But when they finally complied, their grief was so intense that they nearly harmed one another while shaving. Some fully shaved their heads, while others opted to trim their hair. The Prophet then emerged from his tent and declared:

"*May God have mercy on those who shave.*"

One group sacrificed their animals alongside the Prophet and then contentedly shaved their heads. Another group, however, did not obey the Prophet's command as they doubted his decision. They hesitated and argued before finally realizing that they had to end the Ihram. However, instead of shaving completely, they only cut their hair out of stubbornness toward the Prophet's orders. The Messenger of Allah said:

"*May Allah have mercy on those who shave.*"

They asked:

"*And those who do not shave completely, O Messenger of Allah?*"

The Messenger of Allah replied:

"*May Allah have mercy on those who shave.*"

They asked again:

"*And those who do not shave completely, O Messenger of Allah?*"

The Messenger of Allah repeated:

"*May Allah have mercy on those who shave.*"

They asked again:

"*And those who do not shave completely, O Messenger of Allah?*"

The Messenger of Allah replied:

"*And those who do not shave completely.*"

They said:

"*O Messenger of Allah, why did you mention in the prayer only those who have shaved their hair and not those who have their hair cut?*"

The Messenger of Allah replied:

"*They did not doubt.*"

When the Prophet Muhammad set out from al-Hudaybiyah, he halted briefly at al-Dhuhayran and then in Asfan. The people complained about the lack of food and that they were hungry and tired. They said:

"*O Messenger of Allah, we will slaughter a camel and use the fat from it and make shoes from the skins.*"

The Prophet allowed this. When Omar ibn al-Khattab heard about this, he came to the Prophet and said:

"*O Messenger of Allah, do not do this. If there are herds of camels among*

the people, then it is better. How will we meet our enemy tomorrow if we are hungry and weak. But if you ask the people to gather their leftover provisions and pray for their blessings, Allah will answer us to your request."

The Prophet called on the people to bring their leftover food and they spread out a cloth. The people brought a handful of food and more on top of it, and the one who brought the most brought a sack of dates, and so the people's food was collected on the cloth, the amount of which was equal to a goat, and there were one thousand four hundred people. The Prophet prayed to God and then the people ate until they were full. They filled their bowls and there was still plenty left. The Prophet laughed and said:

"*I bear witness that there is no god but Allah and that I am His Messenger. Allah will not punish a believing servant with these two things.*"

As they continued walking to Karaa al-Ghamim [1], some people wondered why everyone was walking so fast. They asked each other:

"*What is wrong with the people?*"

They replied:

"*A revelation was sent to the Messenger of Allah.*"

The Messenger of Allah was on his camel in Kara'a al-Ghamim, and the people gathered around him, and he said:

"*A verse was revealed to me at noon that is dearer to me than the entire world."*

Then he recited to them:

﴿Indeed, We have bestowed on you a clear victory so that Allah may forgive you what is past of your sin and what is to come, and that He may complete His favor on you and guide you to a straight path, and (that) Allah may help you with mighty help.﴾" [2] [392]

One of the Prophet's companions asked:

"*Is this truly a victory?*"

The Prophet replied:

"*Yes, by the One who holds my soul in His hand, it is indeed a victory.*"

At that moment, Gabriel came to congratulate the Messenger of Allah. The people said to the Messenger of Allah:

"*Congratulations, O Messenger of Allah. Allah has shown you what He will do with you. What will he do with us?*"

He recited the revelation:

﴿That He may admit the faithful, men and women, into gardens with streams running in them, to remain in them [forever], and that He may absolve

---

[1] Karaa al-Ghamim is a place in the Hejaz region, located between Mecca and Medina. It is a valley that is about 13 kilometers before Asfan.

[2] Later we will understand the full meaning of these Quran verses. See page 327.

them of their misdeeds. That is a great success with Allah.﴾ [393]

Allah granted His Prophet a clear victory through the Treaty of Hudaybiyah. For the first time, the Quraysh has recognized Islam as a religion and Muslims as an active force. Allah has forgiven you, O Muhammad, for the offense in the eyes of your people, when you abandoned their gods and their religion and embraced another. After the treaty and the clarification of the matter, Quraysh understood what they thought was a sin and forgave it to you. The forgiveness was attributed to Allah because it was Allah who facilitated this victory, so it was metaphorically attributed to Him. Allah has granted you this victory to establish the religion and to elevate His word, and to guide you to the straight path that leads you to Allah and His satisfaction. [394]

This peace treaty demonstrated Prophet Muhammad's wisdom in preserving family ties. He had no interest in aggression and injustice. His concern was to put an end to injustice and arbitrariness. He treated even his worst enemies with forbearance, forgiveness and mercy. His primary and greatest concern was the guidance of people and the spread of Islam.

When the Messenger of God returned, a man among the Prophet's companions said:

> "*This was no victory – We were denied to entry to the sacred house, our sacrificial animals where turned away, and the Messenger of God sent back two believers who had come to him earlier.*"

After the Messenger of God heard about this, he said:

> "*This is nonsense. In fact, this is the greatest victory. The polytheists drove you out of their land with their bare hands. They asked for a truce and wanted security. They were afraid of you. But God, gave you victory over them and brought you back safely and rewarded you. This is the greatest victory. Remember the day of Uhud. Where you go up and do not turn around, and I call you from behind. And in the battle of the trench.* ﴿*When they came to you from above and from below, and when the looks became uncertain and the hearts reached the throat and you had different opinions about Allah.*﴾[395]

The Muslims said:

> "*God and His Prophet speak the truth. It is the greatest victory. By Allah, O Prophet of God, We never thought of what you did. For you are better informed about God and this matter than we are.*"

When the hypocrites began speaking out and questioned the victory, complaining that they had not cut or shortened their hair, God revealed a verse confirming that he had made the Prophet's vision a reality. You will surely enter the Sacred Mosque, shorten your hair, and therein lies a lesson for the people to relate the matters to God. God has also promised them another victory soon.[396]

After the conclusion of the treaty of al-Hudaybiyah, some women migrated from Mecca to Medina, so the Quraysh asked the Prophet to return them. But he refused, explaining that the Treaty of al-Hudaybiyah did not contain any provisions regarding women.

The Messenger of God required them to swear that they were not leaving out of hatred for their husbands or affection for other men, but solely out of a sincere desire for Islam. The Messenger of God gave their husbands their dowries and what they spent on them.[397] Some women voluntarily left Medina and returned to Mecca, so the Messenger of God compensated their Muslim husbands with their dowries. This reconciliation made the Muslims safe from the Quraysh so that they could devote themselves to spreading Islam among all the tribes. Islam spread swiftly throughout Mecca, reaching every household, and the Muslims were finally able to practice their rituals without fear or presecution. The success of this reconciliation far exceeded what the Prophet had achieved through his defensive battles against the Qurayash and others.[398]

KHAWLA BINT THALABAH'S DILEMMA

When the Prophet was in Medina, Khawla bint Thalabah, the wife of Aws ibn al-Samit, came to him and reported an argument with her husband. Her husband, in his anger, declared to her:

"*You are to me like my mother's back.*"

In pre-Islamic times, this statement was considered a divorce. This custom remained in practice until the arrival of Islam. He later regretted his words. Khawla complained to the Messenger of God and said:

> "*O Messenger of God, my husband Aws ibn al-Samit married me, and I had money and a family at that time. But when he used up my money, I grew older and left my family. Then he said to me: 'You are to me like my mother's back'.*"

The Messenger of God replied to her:

> "*God has not revealed a decree for me to judge between you and your husband, and I do not wish to judge based on my personal opinion.*"

Khawla wept and complained:

> "*I complain to God about my poverty, my need, my sorrow and my little children. If I leave them with him, they will be neglected, and if I keep them with me, they will suffer from hunger.*"

While she was in this state, the face of the Messenger of God changed when Gabriel revealed the words of God:

> ﴿*Allah has certainly heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah.*

And Allah hears your dialogue; indeed, Allah is all-hearing, all-seeing.}

Allah informed him that this statement is invalid in Islam and how to atone for this sin.[399]

The Messenger of Allah summoned the woman and she came to him. He said to her:

"*Bring your husband.*"

She brought him to the Prophet, and he asked him:

"*Did you say to your wife, 'You are forbidden to me like my mother's back'?*"

He replied:

"*Yes, I said that to her.*"

The Messenger of God said:

"*God, the Blessed and Exalted, has revealed Quranic verses concerning you and your wife.*"

He recited the verses to them. The Prophet then said to him:

"*Free a slave.*"

He said:

"*I have no financial means.*"

The Messenger of God said:

"*Fast for two straight months.*"

He said:

"*If I do not eat twice a day, all my sight will be lost.*"

The Messenger of God said:

"*Then feed sixty needy people.*"

He said:

"*I have nothing to eat unless you assist me with your help.*"

The Messenger of God said:

"*I will give alms for you.*"

He gave him dates to feed sixty poor people, and he said:

"*Go and give them alms.*"

He said:

"*By the One who sent you with the truth, I know no one in Medina who in greater need than myself and my children.*"

The Messenger of God said:

"*Go, eat, feed your children and take your wife back to you – for you spoke wrongly but God has forgiven you, so do not repeat it.*"

The man returned and took what the Messenger gave him, and he regretted what he had said to his wife.[400]

TO KHAYBAR

In Hudaybiyah, God informed the Muslims through the Prophet Muhammad that He would soon grant them an approaching victory in Khaybar, bringing both them political and material benefits. In the sixth year, three months after the peace treaty of Hudaybiyah, the Messenger of Allah ordered his companions to set out for Khaybar. They were eager to do so and mobilized those around them who had witnessed Hudaybiyah to go to war with him. Those who had not joined him in Hudaybiyah now sought to accompany him, hoping for spoils of war. The Messenger of Allah declared:

"*Join me only if you seek jihad, not spoils*."

He ordered a herald to make a proclamation. He appointed a deputy to oversee the city in his absence, and the Muslims prepared to depart. The Prophet took his wife Umm Salama with him again.

While preparing the army, Abu Abas bin Jabr came to the Prophet and asked him for help as he had no money, food or clothes to go with them. The Prophet gave him a piece of clothing. The Muslims set out to Khaybar, a region three days' journey from Medina, located to the left of the pilgrimage route from Levant. There are many farms, palm trees, castles and fortresses there, the largest of which are Naam, al-Saab, al-Zubair in the al-Nitat area, Ubi and Nizar in the Shaq area, al-Qamus, al-Wateh and the al-Salalem in the al-Katiba area (see figure 42).

On the way to Khaybar, the Prophet said:

"*Whoever rides a camel that is weak or difficult to drive should go back*."

Some people complied and turned back, but one man refused and instead stirring dissent among the others. He rode a difficult camel at night and tragically died in an accident. When they brought the dead man to the Prophet, he asked:

"*What is the matter with your friend?*"

They told him what had happened to the man, and he said:

"*O Bilal, did you not announce to the people that anyone riding a weak or hard-to-ride camel should go back?*"

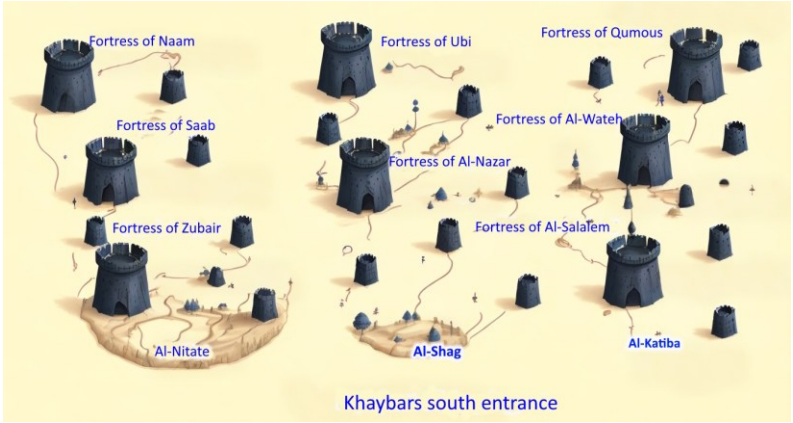

Figure 42: A map of the fortresses of Khaybar.

Bilal confirmed:

"*Yes.*"

The Messenger of God then declined to pray for him. He ordered Bilal to call out to the people three times:

"*Paradise is forbidden to the disobedient.*"

The march continues, and the Messenger of God saw a man in front of them, he asked:

"*Who is that?*"

They said:

"*Abu Abas bin Jabr*"

The Prophet said:

"*Catch up with him.*"

Abu Abas feared that a command from heaven might have been revealed concerning him, so he began recalling what he had done. Then the Messenger of God caught up with him and asked him:

"*Why do you walk ahead of the people instead of staying with them?*"

Abu Abas replied that his camel was energetic. The Prophet asked him about the clothes he gave him and Abu Abas explained that he sold them for eight dirhams and left two dirhams for his family. He bought a bedouin dress for four dirhams. Thereupon the Messenger of God smiled and said:

> "*By Allah, O Abu Abas, you and your companions are poor. I swear by Allah, if you make it and live for some time, your wealth will increase. You will leave more for your family, and your wealth and slaves will increase. All that is good for you will come.*"

In al-Sahba, a place near Khaybar, the Messenger of Allah arrived and performed the Asr prayer. After they had rested and eaten, the prayers of Maghrib and Isha were performed. They then continued their journey. The Messenger of God said to Husail:

"*O Husail, go on until the valleys surround us, until you reach between Khaybar and the Levant, so I would cut them off from the Levant and their allies from Ghatafan.*"

Husail said:

"*Well, I will take you there.*"

He landed at a place with several paths and said:

"*O Messenger of God, there are several paths here.*"

The Messenger of God said:

"*Name them to me.*"

Prophet Muhammad favored good omens and names, and he disliked pessimism and bad names. Husail said:

"*There is a way called Hazan, a way called Shash and a way called Hatib.*"

The Messenger of God instructed:

"*Avoid those paths.*"

Husail continued:

"*There is another way called Marhab.*"

The Messenger of God said:

"*Take this one.*"

When they reached a valley, the people shouted the takbir in a loud voice:

"*Allahu Akbar, Allahu Akbar, la ilaha illa Allah.*[1]"

The Messenger of God said:

"*Be quiet. You do not call out to someone who is deaf or absent; you call to someone who can hear, who is nearby, and who is with you.*"

Maintaining composure and prudence was crucial for assessing realities and capabilities accurately, avoiding unrealistic and exaggerated expectations – especially in the march toward war. The journey with the Messenger of God continued as he enriched his companions with knowledge that would benefit them in their religion and in their life. He said to a man walking behind him:

"*Shall I share with you a phrase from the treasures of Paradise?*"

The man replied:

"*Yes, O Messenger of God, may my father and mother be sacrificed for you.*"

The Messenger of God said:

---

[1] In English: „Allah is the greatest. There is no god but Allah."

"*Say: There is no power and no strength except with Allah.*"

They reached Khaybar and dawn broke. The Messenger of Allah said to his companions:

"*Stop.*"

And so they stopped. He said:

"*O God, Lord of the seven heavens and what they shade, Lord of the seven earths and what they bear, Lord of the devils and what they mislead, Lord of the winds and what they spread, we ask You for the goodness of this village and the goodness of its people. And we seek refuge in You from its evil and the evil of what lies within it. Proceed, in the name of Allah.*"

Abdullah bin Ubayy already sent a messenger to the Jews of Khaybar, warning them of Muhammad's impending arrival. He urged them to arm themselves, safeguard their wealth within their fortresses, and prepare for battle against him. The Jews of Khaybar then sent a delegation to Ghatafan to ask for help. Three days before the Messenger of God's arrival, Uyaynah ibn Hisn[1] marched to Khaybar with an army and entered the fortresses of al-Nitat alongside the Jews. When the Messenger of God arrived in Khaybar, he sent Saad bin Ubadah to them while they were in the fort. Saad arrived at the fort and called out to them:

"*I want to speak to Uyaynah bin Hisn.*"

Uyaynah intended to bring him inside, but Marhab objected, saying:

"*Do not let him in – he'll see where we're weak and figure out where he could attack. You should go to him instead.*"

Uyaynah said:

"*I wanted him to come in and see the strength of our building and our great numbers.*"

But Marhab refused to let him enter, so Uyaynah went out to the gate of the fortress. Saad said:

"*The Messenger of God sent me to you and said: 'God has promised me Khaybar. Go back and stop what you are doing. If we defeat them, we will give you khaybar dates for a year.'*"

Uyaynah replied:

"*By God, we would not give up our allies. We know what you have and how much strength you possess. These people are the owners of impregnable fortresses, have many men and weapons. If you fight them, you and your companions will die. If you want to fight, they will come at you with their men and weapons. They are not like the Quraysh or other peoples, they will prolong the war against you until you are tired.*"

Saad bin Ubadah said:

---

[1] Uyaynah ibn Hisn: is one of the leaders of the Arab tribes (the Adnan tribes), and he had ten thousand men who obeyed him.

"*I bear witness that he will imprison you in your fortress until you ask for what we have offered you. We will then give you nothing but the sword. You saw, O Uyaynah, how we defeated the Jews of Yathrib when they confronted us. We tore every piece of them apart.*"

Saad returned to the Messenger of God and told him what Uyaynah had said. Saad said:

"*O Messenger of Allah, Allah will fulfill what He has promised you and prevail His religion. Do not give him a single date, O Messenger of Allah. If we take him with the sword, they will surrender and flee to their land, as they did once before on the day of the Battle of the Trench.*"

The Messenger of Allah then ordered his companions to go to the fortress of Ghatafan, which was a Naam fortress in al-Nitat. The herald of the Messenger of God called out that the army should leave in the morning for the Naam fort where the Ghatafan were. Ghatafan were gripped by terror, hearing a mysterious cry – its source unknown from heaven or earth –:

"*O people of Ghatafan, your people, your people. Help, help! In Haifa, there is neither land nor wealth.*"

This happened three times and a group of Ghatafan ran away terrified. The Messenger of God continued his advance until he reached al-Manzala, the market of Khaybar, where he briefly halted for an hour that night.

The Jews did not think beforehand that the Messenger of God would attack them because of their strength, their fortresses, their weapons and their numbers. They went out every day with thousands of fighters to show their forces. They said scoffing:

"*Muhammad, attacking us? Impossible! Impossible!*"

The Jews of Medina had said that Khaybar is the most difficult for the Messenger of God. If he had seen Khaybar, its fortresses and its men, he would have returned before reaching them. The fortresses were high up in the peaks of the mountains and the water in them had never stopped. These people were very conceited about themselves and believed that the Prophet would not come to fight them. They assumed he thought as they did – that he feared being outnumbered and overwhelmed by their massed forces. Yet when they awakened from their delusion, reality struck them unexpectedly. They put their children, their money and their men in what they thought was the strongest fortress and placed some of their men in the first fortress they expected to attack the coming army. They aimed to defend these fortresses against capture while leveraging them strategically.

Figure 43: Above is a computer-generated depiction of the fortress of al-Qamus, below is a real picture of the remains of the fortress of al-Qamus, one of the fortresses of Khaybar.

As the Prophet advanced toward Khaybar, he appointed Ali as the army's commander and declared:

"*Whoever enters the palm groves is safe.*"

When the Prophet said this, Ali echoed it immediately and the Prophet looked at Gabriel laughing and asked:

"*Why are you laughing?*"

Gabriel replied:

"*I love him.*"

The Prophet said to Ali:

"*Gabriel says he loves you.*"

In astonishment, Ali responded:

"*Have I truly earned Gabriel's love?*"

The Prophet replied:

"*Yes, and who is better than Gabriel, God.*"

The Prophet ordered the cutting of some palm trees for wartime necessities. When the Muslims arrived, they landed in an inappropriate place near the enemy. The people complained to the Prophet about this. The Prophet was aware of the danger and wanted to move from this place but did not want to break the Muslims' enthusiasm or show the Jews that there was hesitation in the Muslims' decisions. One of them told the Prophet about it, and the Prophet decided to fight during the day and move in the evening. When the Messenger of God reached the place of the Jews at night, the Jews did not agree on their war plan and did not attack that night.

Normally, when the Messenger of God would come upon an enemy at night, he would not raid them until morning. If he heard the call to prayer, he would hold back; but if he did not hear it, he would raid them at dawn. In the evening, his camel got up and wanted to run away. The companions tried to bring it back, but the Prophet ordered it to be left alone and said:

"*Leave it alone, it has a mission.*"

The camel knelt down by a rock. The Prophet moved to the place of the rock. The people joined him and set up camp in that place to separate the people of Khaybar from Ghatafan who were supporting the Jews. During his stay in Khaybar, the Prophet built a mosque at the site and prayed there.

At daybreak, the Jews' hearts pounded with intense fear. They opened their fortresses, carrying shovels and vessels made of wool and leather to transport seeds and fruits. When they saw the Messenger of God, they immediately turned and fled to their fortresses. The Jews shouted in shock:

"*Muhammad with the army!*"

The Muslims were performing the morning prayer in Khaybar and did not hear the call to prayer. The Prophet said:

"*Allahu akbar, Khaybar is conquered. If we camp in a people's courtyard, their mornings will be bad.*"

The Prophet lined up his companions, encouraged them and forbade them to fight until he gave them permission. But a man from Ashjaa deliberately attacked a Jew and was killed. The people said:

"*The man was martyred.*"

The Prophet asked:

"*Did this occur after I had forbidden fighting?*"

They answered:

"*Yes.*"

The Prophet instructed a companion to proclaim to the people:

"*Paradise is forbidden to the disobedient.* "

The Prophet gave a speech to them before the battle and said:

"*Do not wish to meet the enemy and ask God for well-being, for you do not know what awaits you from them. Sit on the ground, and when they reach you, stand up and say takbir.*" [401]

When he finished, he authorized the battle and asked the Muslims to be patient. He gave Othman bin Affan the task of guarding the women's houses, where the wounded would also be treated. The Prophet's main flag was white and bore the name al-Oqab, and he gave it to Ali bin Abi Talib.

After the Muslims had set up camp, they laid siege to the first fortress, which was called Naam. The Jews began to shoot at them with arrows, while the Muslims also carried arrows and shot back at them. A fierce battle erupted between the two sides until Allah granted victory to the Muslims, allowing them to seize the fortress. Then they went to the fortress of al-Saab bin Moaz, and there the clashes between Jews and Muslims began. Amara bin Uqba al-Ghafari challenged a Jew to a duel, boasting:

"*Take this! I am a Ghafari man.*"

Amara struck the Jew down. The people denounced his boastfulness and said:

"*His jihad was in vain.*"

When the Messenger of God was informed of this, he said:

"*There is nothing wrong with him, he will be rewarded and praised.*"

The Jews launched a campaign and some of the Muslims were overwhelmed until they returned to the Messenger of God. Ali bin Abi Talib held his position and continued to fight against them. The Prophet Muhammad encouraged the believers to persevere in battle. He informed them that Allah promised him victory in Khaybar and that they would take many spoils.

All the fighters then returned to their leader and gradually moved closer. The Jews withdrew and locked themselves in the fort. They began to throw stones at the Muslims from the fort. The Muslims retreated but later returned and fighting broke out at the gate of the fort. Three companions of the Prophet Muhammad were killed and the Jews carried their dead into the fort. Finally, Ali ibn Abi Talib led the Muslims as they pursued the Jews into fort. Fighting ensued and some Jews were captured while the rest fled to the fort of al-Zubair Castle. The Muslims climbed the walls of the fort and rejoiced in their victory.

The siege of the fortresses of al-Nitat lasted several days, causing food supplies to dwindle among the Muslims. Eventually famine struck, leaving them with nothing to eat. Among them were Arabs from the tribe of Aslam who had come with the Messenger of God for war spoils and did not expect jihad. They decided to send one of them to the Prophet on the assumption that the Prophet of God was saving food for himself and favoring himself. Some of them told a man from their tribe:

"*Go to the Messenger of God, greet him on behalf of the tribe of Aslam, and tell him that we are exhausted and starving.*"

Buraydah bin al-Hasib al-Aslami was outraged by their request and scolded them, saying:

"*By Allah, I have never seen anyone among the Arabs who would do such a thing!*"

However, one of them said:

"*I hope that sending a messenger to the Messenger of Allah will help us.*"

The man then went to the Prophet and conveyed the message:

"*O Messenger of Allah, the tribe of Aslam greets you and asks for help because we are hungry and weak.*"

The Prophet replied:

"*I have nothing to provide them with for strength. I am aware of their condition and their weakness.*"

He prayed then to God for their relief, saying:

"*O Allah, grant them access to the greatest fortress, one abundant in food and ghee.*"

On the sixth night, the Prophet reassigned the night watch, appointing Abbad bin Bishr to guard the camp. Abbad caught an enemy scout during the night and brought him to the Prophet for questioning. Omar bin al-Khattab wanted to have the man executed, but Abbad had granted him safety. The enemy scout asked for a meeting with the Prophet. They brought him to the Prophet and the Prophet asked him:

"*What do you have behind you?*"

He replied:

"*Do you grant me security, O Abu al-Qasim.*"

The Prophet said:

"*Yes.*"

He said:

"*I have come from the fortress of al-Nitat, where people slip out of the fortress secretly this night.*"

The Prophet asked:

"*Where are they going?*"

He replied:

"*They are going to al-Shaq, they are taking their children there and preparing for battle.*"

The Prophet then ended the siege of al- Nitat and moved on to the fortress of al-Shaq. The Muslims began to fight with the Jews and killed some of them, but the Jews refrained from further fighting. The Muslims shouted "Allahu Akbar" and tried to storm the fortress, they opened the gates and entered it and collected the spoils.

The surviving Jews fled to the fortress of Nizar and barricaded themselves in. The Prophet and his companions approached the fortress of

Nizar and fought against the Jews, who pelted them with arrows and stones. The Prophet grasped a handful of pebbles and cast them toward the fortress. It trembled and eventually collapsed, enabling the Muslims to seize the enemy soldiers.

Most Muslims were primarily focused on spoils and provisions, including ghee, honey, sugar, oil, dates, livestock and other goods found in the fortresses. However, the Prophet had another mission to fulfill, which he shared with his faithful companions.

The Prophet Muhammad told his companions in battle:

> "*The devil has come to the Jews and told them, 'Muhammad is fighting you for your wealth. Call them and say, 'Say, 'There is no god but Allah,' and your wealth and your blood will be protected and your reckoning will be with Allah.*"

It was a clear promise from the Prophet that he would accept from them this testimony, and that there would be no pursuit or probing into the contents of their consciences, despite all that they have done against him for from breaking covenants to incitement and conspiracy - and their reckoning would be with Allah alone. And the Prophet Muhammad did not claim wealth, power, or anything of the sort for himself. The Jews, refused the offer, declaring that they would not abandon the faith of Moses as long as they have the Torah.

When the Prophet and his companions saw the resistance of the Jews of Khaybar to surrender, even after the fall of the fortresses of al-Nitat and al-Shaq, the Muslims moved toward the fortresses of Katiba. Those Jews who had surrendered had retreated to a group of fortresses in Katiba. The largest of these fortresses was al-Qamus, an impregnable fortress and the largest fortress in Khaybar.

The Jews barricaded themselves in the fortress of al-Qamus and locked themselves in there. When the siege of the fortress of al-Qamus began, the Messenger of God sent Omar ibn al-Khattab with the army on the first day, but they were defeated and could not gain access to the fortress. On the second day, he dispatched Abu Bakr, yet he too was unable to capture the fortress and was defeated. On the third day, he sent Omar ibn al-Khattab again, but he was also defeated and returned with his companions to the Messenger of God.

They argued with each other and claimed that Omar was a coward, while he said that the companions who were with him were cowards themselves. The Prophet was displeased and angry with what was happening and said:

> "*What is wrong with people who return defeated and accuse their companions of cowardice?*"

He added angrily:

> "*Is this how the Muhajirun and the Ansar behave?*"

He repeated this question three times. Their defeat was not justified and

was due to negligence and cowardice on the part of the companions.

The Messenger of God preached to the people and said:

"*I will hand over the banner tomorrow to a man whom God will never abandon, who loves God and His Messenger, and God and His Messenger love him.*"

When the people heard the statement of God's Messenger, they became eager to conquer and fought over who would receive the banner. The next morning, they rushed to the Messenger of God, hoping to be chosen. Buraydah stood up and raised his head in the hope that he would be allowed to carry the banner.

Omar said:

"*I have never liked leadership as much as I did that day.*"

He therefore stuck his head out of the crowd so that the Prophet could see him and choose him. Omar believed that whoever bore the banner would wield authority and leadership.

Finally, the Messenger of God asked:

"*Where is Ali?*"

The people replied:

"*He is in the tent grinding grain.*"

The Prophet asked:

"*Could none of you grind the grain except him?*"

Ali was inside the tent, suffering from eye inflammation caused by smoke rising from the fortress. However, he had continued to grind to feed the soldiers. Some people said to one another:

"*As for Ali, you've gotten rid of him, he is blind.*"

Others said:

"*He has been complaining about his eye problems.*"

When Ali heard about the Prophet's calling, he considered the call and the authorization of the Prophet to him as a divine honor, with which God favors whom He wills.

He said:

"*O God, there is no giver for what you have withheld, and no one withholds what you have given.*"

Salama led Ali to the Prophet. Some were angered by his arrival as they did not want him to compete with them for this honor and status. When Ali arrived, he sat down next to the Prophet. His eyes were covered with a cloth. The Messenger of God asked:

"*What happened to your eyes?*"

Ali replied:

"*They are smeared so that I cannot see what is in front of me*."

The Prophet ordered Ali to come closer to him. He put Ali's head in his lap and spat in his hand and rubbed Ali's eyes with it. Instantly, Ali's eyes were restored, as though he had never suffered any pain.

The Messenger of Allah helped Ali onto his camel, placed a turban on his head, dressed him in his own garments, handed him the banner and led him toward the fortress. He said to him:

"*Fight them until God grants you victory, and do not turn back.*"

Ali sprinted forward but suddenly halted without turning around. He then asked:

"*Why should I fight them? Do I fight them so that they become like us?*"

Ali ibn Abi Talib's question took many of the companions by surprise. Some were driven by the pursuit of spoils, status, fame, leadership or even the enforcement of Islam through force. The Prophet responded:

> "*Fight them until they testify that there is no God but Allah and that Muhammad is his servant and Messenger. If they do so, then they will have kept you away from their blood and their wealth, except what is rightfully yours, and their reckoning will be with God.*"

He continued:

> "*Proceed steadily until you reach their Courtyard. Invite them to Islam and explain their duties, toward God and His Messenger. By God, guiding even one person through your efforts is greater than owing a herd of red camels.*"

He prayed for him and Ali set off for their fortress. The Messenger of God instructed Ali to present the Jews with three options: they could embrace Islam, gaining the same rights and obligations as Muslims, keeping their wealth. Alternatively, they could agree to pay the Jizya tax in exchange for peace and security, also retaining their wealth, lastly, if they refused both options, war would be their choice.

THE KILLING OF MARHAB IBN AL-HARITH

The companions of the Messenger of God knew firsthand the strength of the Jewish resistance and the bravery of their warriors in this fortress, having faced them in previous unsuccessful campaigns. They told the Prophet that a formidable fighter named Marhab was so imposing that none of them dared to face him. They asked the Messenger of Allah to send Ali to him. The Messenger of Allah said: "*Ali, take on Marhab.*"

When the Muslims reached the gate of the fortress, they were met by Judean soldiers. Ali called them to Islam, but they refused. Then he called on them to pay the jizya, but they refused that too. Finally, Ali had no choice but to attack.

The first to come out of the fortress was al-Harith Abu Zainab, Marhab's brother, who was known for his bravery. The Muslims were so intimidated by him that they retreated, but Ali stood firm and fought him until he killed him.

When al-Harith died, his companions returned to the fortress and fled

to the door of the fortress, which consisted of a stone with a hole in the middle. Ali placed his left hand into the hole while gripping his sword in his right. With a powerful pull, the rock supporting the door crumbled, and the door fell into his grasp.

Figure 44: A symbolic depiction of Imam Ali, carrying the gate of a fortress in Khaybar

The Jews launched an attack against Ali, but he used the door as a shield, pressing forward. Then, with great force he hurled the door behind him and advanced. Marhab came out roaring like a camel and said:

"*Khaybar knows that I am Marhab an experienced warrior armed from head to foot.*

now piercing, now slashing as when lions advance in the rage."

When Ali saw him, he ran toward him. However, Marhab paid no attention to him and denied him until Ali reached him and said:

"I am the one whose mother named him Haidara,
like a ferocious lion at hunt.
massive and stiff armed,
like a lion of the forest with terror-striking stare.
on the enemies as fast as the whistling wind blows."

Ali engaged in a fierce duel with him, exchanging strikes until Ali delivered a blow, so powerful that its impact echoed through the camp. This blow split Marhabs head open and he fell face down. The Jews ran in panic to their fortress while shouting:

"*Marhab is killed! Marhab is killed!*" [402]

Gabriel descended from heaven in astonishment. The Prophet asked:

"*What amazes you?*"

Gabriel congratulated the Prophet on Ali's victory over Marhab declaring:

"*The angels are calling out from the heights of the heavenly mosques: There is no hero like Ali and no sword like Dhul-faqar.*"

That day, a takbir resounded from the sky. After the killing of Marhab, the people joined Ali. Yasser, the brother of Marhab, came to avenge Marhab's death. Ali came against him and killed him too, and the Jews fled back and were defeated.

When the Prophet heard about the conquest of Khaybar, he was very pleased. He received Ali, embraced him and kissed him between the eyes and said:

"*I have heard of your praiseworthy message and your work. May God be pleased with you, and I am pleased with you.*"

Ali wept upon hearing the Prophet's words. The Prophet gently asked:

"*What moves you to tears, O Ali?*"

Ali replied:

"*I am happy that God and His Messenger are pleased with me*."

The Messenger of God told him:

"*By the One in Whose hand is my soul, if it were not for a faction of my nation saying what the Christians said about Jesus, the son of Mary, I would have said so much about you today that every Muslim who passes by you would take some of the dust from your feet and the rest of the water of your ablution to be healed with it. But it is enough for you that you are from me and I am from you. You inherit me and I inherit you, and you are to me as Aaron was to Moses, except that there will be no prophet after me.*"

Hassan bin Thabit sought the Messenger of God's permission to recite poetry in honor of the occasion, and the Prophet granted it. He then recited:

"*Gabriel proclaimed loud and clear,*
and the war is not over yet.
The Muslims have gazed around the sent prophet.
'There's no sword but Dhul-Fiqar and there is no fighter but Ali.'"

AFTER THE CONQUEST OF KHAYBAR

After the Messenger of God defeated the people of Khaybar, he agreed that they and their families would depart, while the Prophet would receive the money and the weapons. They also promised not to hide anything from him. However, if they did, there would be no security for them.

The Judean family of Abi al-Haqiq possessed numerous valuable pieces of jewelry that they held dear. Kinana and al-Rabee bin Abi al-Haqiq were brought before the Prophet, who asked them:

"*Where are the vessels that you lent to the people of Mecca?*"

They replied:

"*We fled and spent our money on our expenses and needs, we had nothing left of our money.*"

Skeptically, the Messenger of God responded:

"*The time has been short, yet the wealth was abundant!*"

The Messenger of God said to them:

"*If you two hide something from me and I discover it, then I have the right*

to shed your blood and take your descendants."

They said:

"*Yes.*"

Soon after, God revealed to his Messenger the location of the treasure. The Prophet said to Kinana:

"*You are arrogant in the face of the divine command.*"

The Messenger of God then instructed a man from Ansar to dig beside a palm tree at the location mentioned in the revelation to uncover the treasure.

The man brought the money and the objects, including bracelets, anklets, earrings, gold rings, necklaces of jewels, emeralds and necklaces of nails strewn with gold. Their deception led to the imposition of the death penalty and the capture of their families.

Although they could read about this Prophet in their Torah and see miracles and signs, including Ali uprooting the door of their fortress to use it as a shield and passageway for the fighters, they ignored these signs and refused to believe, as if they are struggling against God on earth, since they were unable to struggle against Him in heaven.

Their knowledge of the truth of this prophet should have prevented them from lying to him, for they know that God informs his prophets of their conspiracies and exposes their lies.

Banu Fazara[1] from Ghatafan were among those who came to help the people of Khaybar. On that day, the Messenger of God told them not to help the Jews and asked them to leave. He promised them a reward from Khaybar, but they refused.

When God conquered Khaybar and the Messenger of God collected the spoils, those from Banu Fazara came to him and said:

"*We want our share and what you promised us.*"

The Messenger of God said:

"*Your share is Dhul Raqiba*."

Dhul Raqiba is a mountain from the Khaybar mountains. They said:

"*Then we will fight you.*"

He said:

"*Your date is in Haifa.*"

It was as if the Messenger of God, reminded them of the cry they had heard earlier – one that had frightened them, as they did not know where the voice came from. He made them realize that this matter was predestined by God and that they had no power to fight against God and His Messenger. When they realized that the case was so decided, they were frightened and fled.

---

[1] Banu Fazara is an Arab tribe, a branch of the Dhibyan tribe from Ghatafan.

Ali took a slave woman named Safiya bint Hayy, called Bilal and gave her to him, saying:

"*Only give her into the hands of the Messenger of Allah so that he can express his opinion about her.*"

The Messenger of Allah gave her the choice between being released so that she could return to her relatives, or embracing Islam and becoming his wife. She chose Islam and married him. He freed her and stipulated her release as her dowry. Through this victory, Khaybar was conquered and about ninety Jews were killed, while less than half of the Muslims died. Half of Khaybar was taken through war, with one-fifth of the war spoils allocated to the people of al-Khums[1], while the remaining four-fifths were disturbed among all Muslims. The other half was obtained through a peace treaty and belonged to the Messenger of Allah.

After the Messenger of God finished with Khaybar, he held up a flag and waved it and he said:

"*Who can carry it? We will send him to the farms of Fadak.*"

Fadak was a village in the Hejaz, located two days' journey away from Medina, where a Jewish community resided. al-Zubair stood up and said:

"*I am.*"

The Prophet said:

"*Go away from it.*"

Saad bin Abi Waqqas stepped forward. The Prophet said:

"*Go away from it. I swear by the one who honored the face of Muhammad, I will give it to a man who will not flee.*"

He turned to Ali and said:

"*O Ali, get up and take it.*"

Ali took the flag and went to Fadak. There he concluded a peace treaty with the inhabitants without fighting, whereby he received half of their harvest and their wealth. In this way, the Fadak farms were declared as Faya and belonged exclusively to the Messenger of God. After that, Gabriel descended, saying:

"*God, the Mighty and Majestic, commands you to grant your relatives their rightful share.*"

The Prophet asked:

"*O Gabriel, who are my relatives and what is their right?*"

Gabriel replied:

"*Fatima, give her the land of Fadak and everything in it that God and His Messenger have in it.*"

---

[1] al-Khums is divided into two halves. One half is given to the Imam / the Prophet or in his absence a Mujtahid (a qualified expert, scholar) to use it for the spread of Islam, the other half is given to the needy believers.

Thereupon the Messenger of God called Fatima to him and wrote her a document giving her ownership of it. [403]

Upon returning from the campaign of Khaybar, the Prophet came to his wives. They asked him to give them some of what he had captured in Khaybar, but he explained that he had divided it among the Muslims according to God's instructions. His wives were annoyed and said:

"*Do you think we would be unable to find suitable men among our people if you abandon us?*"

Zainab bint Jahsh said:

"*You claim to be the Messenger of God, yet you are not righteous!*"

He replied:

"*May your hands be covered in dust!* [1] *If I were not righteous, who would be?*"

She said:

"*Did you pray to God to sever my hands?!*"

He replied:

"*No, only to be covered in dust.*"

Hafsa said:

"*If you leave us, we will find suitable men among our people.*"

Allah was displeased with their words to the Messenger of God and commanded him to distance himself from them. After about a month, God revealed to his Prophet, O Muhammad, tell your wives that if you desire the worldly life and its pleasures and enjoyments, then come, I will give you appropriate money and dismiss you in a way that will not cause harm. But if you do not desire the worldly life and its joys and pleasures and instead choose faith in God and His Messenger and the Hereafter, then God has prepared a great reward for the good among you.

This is the reward for those who choose God and His Messenger and the Hereafter and are among the good. This demonstrates that proximity to the Prophet through marriage does not grant special favor leading to paradise – rather, righteousness secures what God has prepared. [404]

When the Prophet returned to them, he informed them of what God had commanded him. Umm Salama then rose and said: "*I have chosen God and His Messenger.*" One by one, the others stood up, embraced him, and affirmed the same.

---

[1] The Arabic expression "hands be covered in dust" is used to express affection, emphasis and strong urging and it means that someone is impoverished, implying that are so poor they are literally covered in dust.

THE ARRIVAL OF JAAFAR FROM ABYSSINIA

Before marching to Khaybar, the Messenger of God had sent Amr ibn Umayyah al-Damri to the Negus, the king of Abyssinia, requesting him to send Jaafar and his companions. The Negus provided Jaafar and his companions with good equipment and transported them in two ships. The group consisted of sixteen people, apart from those who had previously died or returned. The Negus sent his nephew with them to the Messenger of God to serve him.

Figure 45: Jaafar ibn Abi Talib arrives from Abyssinia.

Jaafar ibn Abi Talib arrived from Abyssinia shortly after the conquest of Khaybar. The Messenger of Allah sent a companion to welcome him. When the Prophet saw him, he stood up and greeted him.

Jaafar ran to him and the Prophet hugged him to his chest, kissed him between the eyes and wept with joy at seeing him.

He said:

"*I don't know which I am happier with, the conquest of Khaybar or the arrival of Jaafar.*"

The Prophet spoke to him and then mounted the camel, with Jaafar riding behind him. As the camels moved with them, the Prophet turned to him and asked:

"*O Jaafar, brother, shall I favor you in any way? Shall I grant you something?*"

The people thought he was giving Jaafar some of the money or lands he had conquered in Khaybar. Jaafar said:

"*Yes, may my father and mother be sacrificed for you.*"

Then the Prophet taught him the prayer known as the Jaafar prayer.

Seventy men in woolen garments arrived from the monasteries – sixty-two from Abyssinia and eight from the Levant. The Messenger of God recited Surah Ya-Seen to them, they wept and embraced Islam and said:

"*How similar this is to what was revealed to Jesus!*"

The Prophet served them himself. His companions said to him:

"*We are enough, O Messenger of God, you do not need to work yourself.*"

He replied:

"*They have always treated our companions with respect and taken care of them.*"

The Messenger of God considered the coming of Jaafar as significant and valuable as the victory in Khaybar or even more. Jaafar, however, was no ordinary man, he embodied the Islamic faith entirely in both his life and being, his very existence intertwined with Islam. He returned victorious from a country that professed Christianity after persuading the king to convert to Islam.

Asma bint Umays, the wife of Jaafar ibn Abi Talib, came with her husband from Abyssinia. She visited Hafsa, the wife of the Prophet. While she was with Hafsa, Omar, Hafsa's father, came. When Omar saw Asma, he asked:

"*Who is this?*"

Hafsa replied:

"*This is Asma bint Umays.*"

Omar then said to Asma in a challenging tone:

"*We were the first to emigrate, so we have a greater right to the Messenger of God.*"

Asma became angry and said:

"*No, by Allah, Omar. You were with the Messenger of Allah to satisfy your hunger and to teach the ignorant among you, while we were in the distant and foreign land of Abyssinia for the sake of Allah and His Messenger. I swear by Allah, I will not eat or drink anything until I have told the Messenger of Allah and asked him about what you have mentioned. I will not lie and I will not deviate from the truth.*"

When the Messenger of God came, she said to him:

"*O Prophet of God, some men are arrogant toward us and claim that we are not among the first immigrants (Muhagirun).*"

He asked:

"*Who said that?*"

She replied:

"*Omar said that.*"

She told him everything that Omar had told her. The Messenger of God said:

"*I did not say that. He has no more right to me than you do. He and his companions have undergone one migration and you - the people of the ship - have two migrations. You migrated to the Negus and then to me.*"

Among those who came with them from Abyssinia was Umm Habiba bint Abu Sufyan. She was one of those who had emigrated to Abyssinia with her husband Abdullah bin Jahsh. He renounced Islam, converted to Christianity and died. However, she remained steadfast in her Islam. When

the news reached the Prophet Muhammad, he sent Amr ibn Umayyah al-Damri to Negus in the seventh year to ask him to arrange Umm Habiba's marriage to the Prophet Muhammad. [405]

EXPEDITIONS AFTER THE CONQUEST OF KHAYBAR

After the battle of Khaybar, the Messenger of God dispatched several Saraya to secure the surrounding area. The Saraya were tasked with calling to God, and some of them were tasked with surveillance and spying so that the Muslims were not surprised by enemies.

During one of the Prophet's campaigns to invite Jewish villages to Islam, a man named Mirdas bin Sulaym appeared. When Mirdas saw them, he gathered his camels and money on the mountainside. He said:

"*I bear witness that there is no god but Allah, and that Muhammad is the Messenger of God.*"

Osama bin Zaid encountered him, killed him, and seized his camels.

When they returned to the Messenger of God and reported what had happened, they saw that the Messenger of God was deeply upset. He had heard about the expedition before. Astonished, the Messenger of God asked them:

"*Did you kill him to take what he had with him?*"

Osama replied:

"*O Messenger of God, he only said it to escape death.*"

The Prophet replied:

"*Couldn't you have opened his heart to find out whether he was telling the truth or lying?*"

And he recited to them a verse from the Quran addressed to the believers, saying:

O you who believe, when you go out on expeditions or reconnaissance missions and meet some people and are uncertain whether they are disbelievers or Muslims, do not be hasty in your decisions and do not assume that everyone you meet is a disbeliever and kill him. Instead, you should verify the truth before making a decision. And do not say to anyone who greets you with the Islamic greeting - peace be upon you - or surrenders to you that he is not a believer and is lying. For these words are sufficient in Islam and are enough to be recognized as a believer. And do not say that he is not a believer with the intention of shedding his blood and taking his property out of greed for some worldly gains from the war spoils. Know that God knows the secrets of the hearts and sees your deeds and will call you to account for them. [406]

Osama said:

"*O Messenger of God, ask forgiveness for me.*"

The Messenger of God replied sadly:

"*What about 'There is no god but Allah'?*"

and repeated it three times. Osama was overcome with regret and wished he had accepted Islam on that very day.

A man named Husail bin Nuwayrah, from Ashja tribe, came to the Messenger of Allah and was his guide to Khaybar. The Prophet asked him:

"*Where did you come from, Husail?*"

He replied:

"*I came from Jinaab.*"

The Prophet asked:

"*What is behind you?*"

He replied:

"*I left a group of Ghatafan in Jinaab. Uyaynah told them, 'Either you come to us, or we will come to you.' They wrote to him, 'Come to us so that we can all go to Muhammad.' They want to attack either you or the outskirts of the city.*"

A preemptive strike was necessary to protect the Muslims from harm. The Messenger of Allah sent them three hundred men. The opposing forces fled, their ranks scattered, and the Muslims encountered no resistance.

Uyaynah fled on his horse. His ally al-Harith ibn Awf al-Murri asked him to stop. But he could not and said as he ran:

"*No, I cannot, Muhammad and his companions are behind me.*"

al-Harith said to him:

"*Can't you see what you are about to do? Muhammad has conquered the land, and you are totally somewhere else.*"

Then al-Harith stepped back from the spot where he expected the horses to pass to see if they were still following Uyaynah or not. He stayed at the spot from noon until nightfall, and no one came by or looked for him. But the fear that had gripped him made him feel that way. al-Harith told him about it, and he admitted that he did not want to be found for fear of being captured. al-Harith said to him:

"*O man, we witnessed and you witnessed what happened to the Banu al-Nadir, and in the Battle of the Trench, and Quraiza and before that the Qainuqa. And in Khaybar; they were the most powerful Jews in all of Hejaz, known for their courage and generosity. They possessed impregnable fortresses and palm trees. By Allah, even the Arabs used to seek refuge with them. Did you see how the al-Aws asked the Jews for help and allied themselves with the Banu al-Nadir and the Banu Quraiza to help them. They helped them against the al-Khazraj. But did you see how Muhammad defeated the Jews of the Banu al-Nadir and Quraiza?*"

Uyaynah said:

"*Yes, by God, I did. But my soul would not allow me.*"

al-Harith said:

"*Go with Muhammad.*"

Uyaynah asked:

"*Shall I be a follower?! A people preceded me in Islam and they humiliate those who came after them by saying, 'We fought in Badr and other battles. We are more honorable than you.*"

al-Harith replied:

"*It is exactly as you see. If we had been there earlier, we would have done the same as them. His people have agreed on a truce with Muhammad in Mecca, he will attack them when he has the chance.*"

Uyaynah said: "*I understand, by God.*"

al-Harith and Uyaynah did not succeed in converting to Islam early on, so their conversion was delayed. Despite the reason and insight of al-Harith ibn Awf. It also arouses astonishment that Uyaynah ibn Hisn justified his reluctance to embrace Islam by saying that he did not want to be a follower.

THE DEATH OF NEGUS

In that year, the angel Gabriel came to mourn the death of the Negus. The Messenger of God wept over him and said to his companions: "Your brother al-Asham has died." He went to the cemetery, prayed for him and said takbir seven times. It was as if every hill was leveled before him until he could envision the Negus's burial, despite him being in Abyssinia.

The hypocrites said:

"*Look at this man praying for a Christian Abyssinian infidel, although he has never seen him and has not practiced his religion.*"[407]

MESSAGES FROM THE PROPHET TO THE KINGS

When the Quraysh's hostility toward the Muslims subsided, the Prophet sent letters to six rulers and emperors of his time – leaders of great nations – inviting them to Islam. He asked some of his companions to carry these letters. His decision surprised them, and they hesitated to accept the task out of fear of these powerful rulers.

The Messenger of God went out to his companions and said:

"*O people, God has sent me as a mercy for all people, so pass on my message, may God have mercy on you. And do not be divided about me as the disciples were divided about Jesus the son of Mary, and do not go and do like the messengers of Jesus the son of Mary.*"

His companions said: "*How did the disciples differ, O Messenger of God?!*"

He replied:

> "*He (Jesus) called them to the same thing I have called you to. Those whom he sent to nearby places where pleased and accepted it, but those whom he sent to distant places disliked it and were reluctant. So Jesus complained about this to God almighty; then the next morning, the reluctant ones was speaking the language of the nation to which he had been sent.*"

The Prophet wrote to the rulers of Abyssinia, Rome, Persia, Egypt, the Levant and al-Yamamah, and the messengers set off with the letters. So he sent to Khosrau, the king of Persia:

> "*In the name of Allah, the most Gracious, the Merciful. From Muhammad, the Messenger of Allah, to Khosrau, the Great of Persia: Peace be upon those who follow guidance, believe in Allah and His Messenger, and testify that there is no god but Allah alone, without partners, and that Muhammad is His servant and Messenger. I call you with the call of God, for I am the Messenger of God to all people {so that anyone who is alive may be warned, and that God's verdict may come due against the disbelievers.*[1]*} 496, If you become Muslim, you will be safe. If you refuse, you will bear the sin of the Majus*[2]."

Khosrau summoned his readers, and as they read the words:

> "*From Muhammad, the Messenger of God, to Khosrau, the Great of Persia,*"

he grew Furious – angry that Muhammad had placed himself first. Khosrau shouted and took the letter and tore it up before he knew what was in it, saying:

> "*He is writing this letter to me while he is my slave!*"

When Prophet Muhammad heard about this, he said:

> "*Khosrau has torn up his kingdom.*"

Later, Khosrau attempted to amend the matter by sending a gift to the Messenger of God.

The Messenger of God said to his companions:

> "*May Allah tear up his kingdom as he tore up my letter. Indeed, you will tear up his kingdom. And he sent me soil as a sign that you will possess his land.*"

---

[1] The interpretation of the verse (37:70 Quran): This Prophet or this Quran came to warn those who have an open mind, analyze things, and come across truths, to believe and do good. He also came to confirm the punishment for the unbelievers who have strayed from the path and do not believe in God.

[2] Majus: Followers of Zoroastrianism or Mazdaism especially priests, Magi or "Magicians".

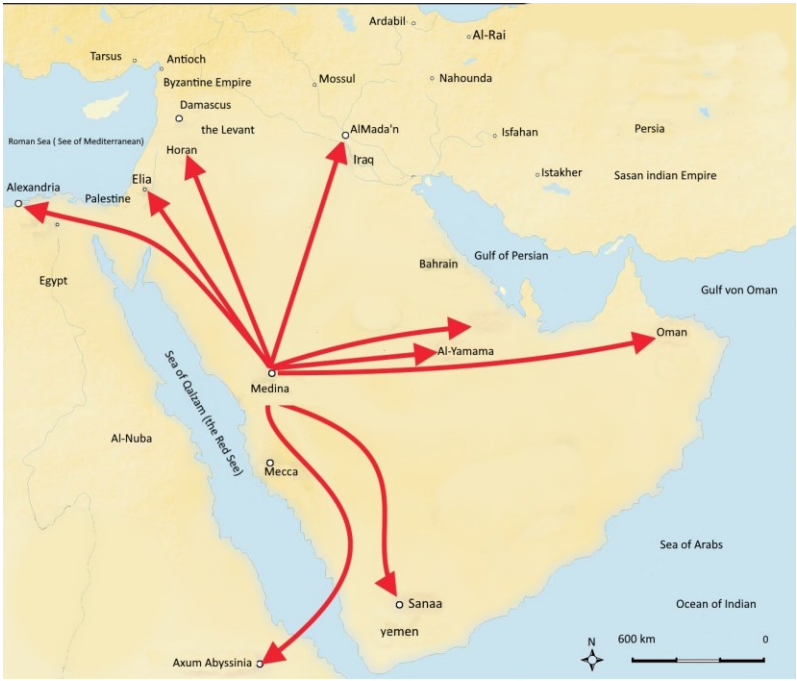

Figure 46: Diagram of the Prophet's envoys to the kings of the world.

Khosrau II was one of the most tyrannical and arrogant rulers. He wrote to his agent in Yemen (Bazan) to go to the Messenger of God and order him to apologize.

Bazan sent two men with Khosrau's letter to Prophet Muhammad and ordered him to march with them to Khosrau.

A revelation came to the Messenger of God, informing him that God had set Khosrau's son against his father, enabling him to kill him. The revelation told the Prophet the exact date of his death. That was in the year 628 AD.

When the two messengers came to him, the Prophet said to them:

"*My Lord has killed your Lord by setting Shirouh against him.*"

He told them when he was killed.

The two messengers returned and came to Bazan and told him what had happened. He said:

"*By God, these are not words of the kings. I see him as a prophet, let us see.*"

It was not long before Bazan received a letter from Shirouh telling him about the death of Khosrau and telling him:

"*You know the man who wrote to you Khosrau about him, do not disturb him until I give you further instructions.*"

When Bazan realized the truth of Prophet Muhammad, he embraced Islam with those who were with him in Yemen. He sent a message to the Prophet of God stating that he and his people had converted to Islam.

At the same time, the Messenger of God also wrote a letter to the Emperor, the Great of Rome, inviting him to Islam:

> "*In the name of Allah, the most Gracious, the Merciful. From Muhammad bin Abdullah, to Heraclius, the great leader of the Romans. I call you with the call of Islam, embrace Islam and you will attain peace and security. Allah will give you your reward twice over. But if you turn away, you will bear the sin of the your people. And ﴿come to a word that is the same between us and you: that we serve none but Allah and do not associate anything with Him, and that some of us do not take others as lords besides Allah. But if they turn away, then say: "Bear witness that we are devoted to Allah.*" [497]

The Jews and the Christians (Ahl al-kitab) believe that their religion is based on monotheism and that their practices do not contradict the principle of monotheism. Therefore, God commands His Prophet to invite them to a just and fair word that unites him with them and forms a common meeting ground that reflects the unity of all.

This word calls for the worship of one God, namely Allah, and belief in His uniqueness in terms of His essence and attributes, without associating others in His worship. If they respond to the Prophet's call, it is to be hoped. And if they turn away and do not accept what has been presented to them, then they should at least testify, O Muhammad, that you are Muslims who adhere to this monotheistic faith. [408]

Emperor Heraclius respectfully returned the Prophet's Messenger and sent a gift, claiming that he had accepted Islam and urged the Romans to follow Muhammad – but they refused. When Emperor's letter came to the Messenger of God, he said:

> "*God's enemy lied, he is not a Muslim.*"

The Prophet also sent a letter to al-Muqawqis[1] who was a Christian:

> "*In the name of Allah, the All Gracious and Merciful: From Muhammad bin Abdullah to al-Muqawqis, the great of the Copts: peace be upon those who follow guidance. I invite you to Islam. If you become a Muslim, you are safe, may God reward you twice. And if you refuse, you will have to bear the sin of the Copts. and ﴿Come to a word that is the same between us and you: that we serve none but Allah and add nothing to Him, and that some of us do not take others as lords besides Allah. But if they turn away, then say:*

---

[1] al-Muqawqis is often identified with Cyrus, the Patriarch of Alexandria, who administered Egypt on behalf of the Byzantine Empire. The meaning of the name could derive from the Arabic term for "Caucasian".

Bear witness that we are devoted to Allah." [409]

The Egyptian king Muqawqis responded to the Prophet Muhammad's letter by sending gifts without accepting Islam, He wrote:

"*I have honored your Messenger and sent you two female servants of esteemed rank in Egypt.*"

These two servants were Mary and her sister Sirin, who later converted to Islam. The Prophet Muhammad later selected Mary to live with him.

The Messenger of God also sent letters to the third Negus, the king of Abyssinia, and to the Roman governor in Aelia in Jerusalem. They declined the Prophet's invitation, just as Heraclius and Khosrau had before.

Their refusal stemmed from a desire to prevent a new faith from spreading among the people. Determined to safeguard their authority, they resisted allowing any outside influence to take hold. [410]

628 - 629 AD

THE SEVENTH YEAR AFTER THE HIJRAH

THE BATTLE OF DHAT AL-RIQA

In the seventh year, a messenger arrived in Medina with news that the tribes of Anmara, Thalaba and Ghatafan were gathering forces to attack the Muslims. Upon hearing this, the Prophet appointed Abu Dhar al-Ghifari as governor of the city and set out in the month of Muharram with four hundred men, eventually reaching Wadi al-Shaqra. He stayed there for a day, dispersed the patrols, and then they returned to him at night. They told him that they have not seen anyone.

The Prophet marched with his companions until he came to the place of the assembled tribes. When they saw his army, they fled from the Muslims and hid in the mountains, and some of them sought refuge in the valleys. There were only women left whom the Muslims took without a fight. After that the Prophet returned to Medina and sent one of his companions to Medina to give good news to the people of Medina about his safety and the safety of the Muslims.

During the journey, a man picked up a baby bird, and one of its parent immediately flew toward him, and threw itself into the hands of the man who had taken its young. The people were astonished. The Messenger of God said:

> "*Are you astonished by this bird? You have taken its young and he has given himself out of compassion for it. By God, your Lord is more merciful to you than this bird is to its young.*"

The Prophet used this incident to explain the mercy of God and left a deep impression on the hearts of the people through this practical illustration.

Jabir was riding a slow camel, falling behind the group. The Prophet passed him and asked:

> "*Who is that?*"

He replied:

> "*Jabir bin Abdullah.*"

The Prophet asked:

> "*What's wrong with you?*"

Jabir said:

> "*I am riding a slow camel.*"

The Prophet asked:

> "*Do you have a stick?*"

Jabir replied:

> "*Yes.*"

The Prophet said:

> "*Give it to me.*"

He gave him the stick and the Prophet hit the camel with it. From that moment on, Jabir rode at the front of the group.

The Prophet said:

"*Sell it to me.*"

Jabir replied:

"*No, it is for you, O Messenger of God.*"

The Prophet insisted:

"*Better sell it to me. I'll buy it for four dinars and you can use it until we reach Medina.*"

The Prophet said:

"*O Jabir, have you married yet?*"

Jabir said:

"*Yes, O Messenger of God.*"

The Prophet said:

"*Widow or virgin?*"

Jabir said:

"*No, a widow.*"

The Prophet said:

"*Why didn't you marry a virgin so that you could play with her and she could play with you?*"

Jabir said:

"*O Messenger of God, my father was killed on the day of Uhud and he left behind seven daughters. I married a woman who can take care of them.*"

The Prophet said:

"*You have done the right thing, God willing. When we reach Sarar*[1]*, we will slaughter a camel and stay there for the day, when your wife will know of our arrival, she will prepare the house for your arrival and will lay pillows for rest.*"

Jabir said:

"*By God, O Messenger of God, we have no cushions at home.*"

The Prophet said:

"*You will have them. When you arrive, do a good deed.*"

The Messenger of God said to him:

"*O Jabir, what have you done with your father's debt?*"

Jabir said:

"*O Messenger of God, I have been waiting for him to harvest his dates.*"

The Messenger of God said:

"*When you harvest, please inform me.*"

Jabir said:

"*Yes.*"

The Prophet said:

"*Who is your father's debtor?*"

---

[1] Sarar: A place that is five kilometers from Medina.

Jabir said:

"*Abu al-Shahm, a Jew, owes my father one hundred twenty kilograms of dates.*"

The Messenger of God said to him:

"*When will you harvest?*"

Jabir said:

"*Tomorrow.*"

The Prophet said:

"*O Jabir, when you gather them, sort the Ajwa dates apart from other types of dates*"

When they reached Sarar, the Messenger of God ordered a camel to be slaughtered and they stayed in that place and spent the day there. When evening came, they entered Medina. Jabir went to his wife and told her what the Messenger of God had told him. She said:

"*Accept it and listen and obey.*"

The Prophet entered the mosque. Jabir came afterward and entered the mosque with his camel. He fed the camel in the courtyard and said:

"*O Messenger of God, this is your camel.*"

The Prophet then stepped outside, mounted, and said:

"*The price and the camel are yours.*"

He handed Jabir four dinars and added one carat.

Figure 47: Jabir ibn Abdullah goes with the Prophet on a camel.

The next day, Jabir had harvested the palms and isolated their varieties as the Messenger of God had told him. Jabir informed the Messenger of God about what he had done. The Messenger of God set off with his companions and entered the farm. Abu al-Shahm was also present. When the Messenger of God looked at the sorted dates, he said:

"*God bless them.*"

He came to the ajwa dates and touched them with his hand. He sat down among the Baskets, then said:

"*Call your debtor here.*"

Abu al-Shahm came. The Messenger of God said:

"*weigh!*"

He took his right from a Basket of ajwa dates and left the rest of the dates untouched. When the Jew finished, the Prophet asked:

"*O Jabir, are there any debts left from your father?*"

He said:

"*No.*"

Jabir later recounted what happened:

> "*And the rest of the dates remained. We ate them for a long time and sold them until the harvest reached the next year. If I had sold the first harvest, it would not have covered my father's debt.*"

The Messenger of God was a devoted companion to his followers, caring for them with deep understanding and concern for their struggles. He showed them compassion and comfort and regularly asked about their well-being. Sometimes he also visited those who were in difficult situations to help and support them. In this way, he shared the sweet and bitter lives of his followers and created an atmosphere of trust and affection between them. [411]

PERFORMING UMRAH

A year had passed since the treaty of Hudaybiyah. The Prophet Muhammad had agreed with Quraysh that he could enter Mecca one year after Hudaybiyah, but only with the weapons of a traveler – namely, swords. He was not allowed to stay longer than three days and was to leave on the fourth day. These and other conditions has been agreed upon between him and Quraysh at Hudaybiyah. The Prophet decided to perform Umrah according to the agreement.

On the first day of Dhul-Qidah in the seventh year, the Prophet instructed his companions to prepare for Umrah, ensuring that none who had participated in Hudaybiyah remained behind. A group of those who did not attend Hudaybiyah also joined them. Two thousand Muslims performed Umrah.

Jaafar bin Abi Talib was one of those who accompanied the Prophet, and he was one of those who did not witness al-Hudaybiyah because he was in Abyssinia at that time. A man who wanted to participate in the Umrah said:

> "*O Messenger of God, by God, we have no supplies and we have no one to feed us.*"

So the Messenger of God ordered the Muslims to spend in the way of

God, to give alms and not to hold back their hands so that they would not perish. They asked:

"*O Messenger of Allah, what should we give if we have nothing?*"

The Prophet replied:

"*What you have, even half a date*."

During this Umrah, the Prophet brought sixty camels and put necklaces on them to mark that they were sacrificial animals, and he appointed someone to take care of them. He appointed Abu Dhar as a representative in Medina and carried weapons, shields and spears with him. He appointed someone to guard them. The Prophet led a hundred horsemen under the leadership of Muhammad ibn Maslamah.

When they reached Dhul Hulayfah, The Prophet sent the horses ahead of him. They said to him:

"*O Messenger of God, you have brought weapons, and they have stipulated that we must not enter it armed except with the weapons of a traveler.*"

The Messenger of God replied:

"*We will not allow them to enter the sacred region armed, but the weapons will be near us. If there is an uprising from their side, the weapons will be close to us*."

The Messenger of God began the Ihram from al-Shajara Mosque (Dhul Hulayfah) (See Figure 48), and all those who came with him from Medina began the Ihram. Muhammad ibn Maslamah rode on with the horses, and when he was in Marr al-Dhahran (Fatima Valley), he found a group of Quraysh. They asked him what was behind him and he said:

"*This is the Messenger of God, he will come to Mecca tomorrow, God willing.*"

The group also saw many weapons and quickly went back until they came to the Quraysh, and they told them what they had seen of horses and weapons. The Quraysh panicked and said:

"*We have not broken the treaty, and we are still committed to him and his term, so why is Muhammad invading us with his companions?*"

The Quraysh sent Mukariz bin Hafs with a group of Quraysh to the Prophet, and they met him in the Valley of Yajij (before al-Taneem) and said:

"*By God, O Muhammad, you are not known for treachery, young or old. You enter the sanctuary with weapons against your people, and you have stipulated that you will not enter it except with the traveler's weapon?!*"

The Prophet said:

"*I do not enter it with a weapon.*"

Mukariz said:

"*This is what you are known for: righteousness and loyalty.*"

Then Mukariz quickly returned to Mecca and said:

"*Muhammad will not enter with weapons, and he is committed to the condition he has set for you.*"

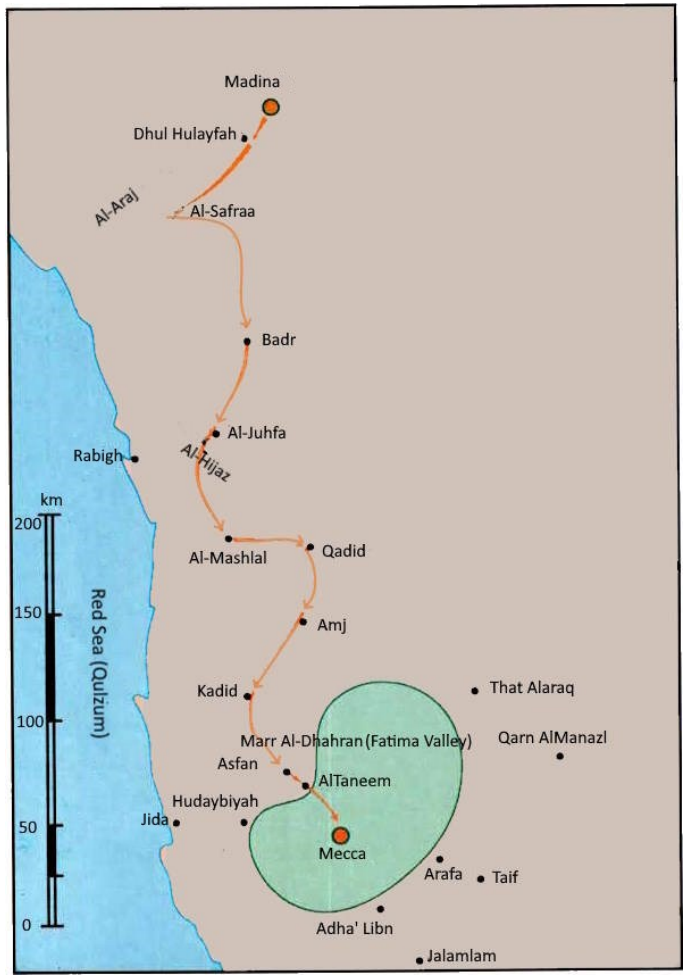

Figure 48: The path to Umrah.

When the Quraysh learned of his departure for Umrah, their leaders, including Khaled ibn al-Walid, left Mecca. They did not want to see the Prophet and his followers circumambulate the sacred House. Their actions were characterized by hostility, hatred and envy of the Messenger of Allah.

The Messenger of God and his companions entered Mecca on the morning of the fourth Dhul-Hijjah riding on his camel al-Qaswa, with Ibn Rawaha holding it's reins. His companions gazed at him, carrying their

swords and reciting the Talbiya[1]. As he entered Mecca, the Prophet prayed:

"*O God, do not let our death occur here.*"

He left the weapons in the valley of Yajij, a place near the shrine, and he left two hundred Muslims at the weapons to guard them. When those who were with him finished their rituals, two hundred of them came and replaced them so that they could also perform their rituals.

A group of polytheists sat atop Mount Qainuqa, watching the Prophet and his companions circumambulate the Kabaa. The disbelievers of Quraysh remarked:

"*The fever of Yathrib has weakened the Muhajirun.*"

God informed His Prophet of what they said, whereupon the Prophet said:

"*May God have mercy on anyone who shows them his own strength.*"

The Messenger of God ordered his companions to run the three laps to show the polytheists that they were strong. Out of kindness and to avoid exhausting them, he instructed them not to jog for every lap. Then the polytheists exclaimed:

"*These men you claim are weakened by the fever! They are braver than we thought – They leap like antelopes!*"

The Prophet came to the House while he was sitting on his camel, and he touched the corner of the sacred House with his stick, and Abdullah bin Rawaha held the reins of it and he recited:

"*Clear the way, o unbelievers, from his path,*
Clear it, for all the goodness lies in his cause.
We struck you over its interpretation,
Just as we struck over it's revelation -
A blow that knocks the head from its place,
And makes a close friend forget his dearest friend."

However, Omar Ibn al-Khattab disapproved and spoke with anger:

"*O Ibn Rawaha, In the presence of the Messenger of God and in the sanctuary of God you recite poetry!*"

The Messenger of God immediately silenced him and said:

"*O Omar, I heard him.*"

Afterward the Messenger of God slaughtered the sacrificial animals between Safa and Marwa and shaved his head at Marwa. He put on the pilgrim's robe and uncovered his right upper arm, and the companions did the same.

When the Messenger of God had finished his rituals, he entered the sanctuary and remained there. Bilal called for noon prayer from atop the

---

[1] Talbiya (in Arabic): Labbayka-llāhumma labbayk (a), inna l-ḥamda wa-n-niʿmata, laka wa-l-mulk (a), lā sharīka lak!

Kaaba, following the command of the Messenger of God. The Qurayshites were in great pain when they saw Bilal, the black-skinned man, the slave, the poor man and the strange Abyssinian. They saw him above the Kaaba, the greatest thing they cherish.

Ikrimah bin Abi Jahl said:

"*God honored my father by not hearing this servant say what he wanted to say.*"

So did Safwan bin Umayyah. Khaled bin Usayd said:

"*Praise be to God who killed my father and he did not witness this day when Bilal Ibn Um Bilal roars over the Kaaba.*"

Suhail bin Amr and the men with him covered their faces when they heard this. Khaled bin Saeed bin al-Aas said:

"*Praise be to God who honored my father so that he did not live to see this day.*"

al-Harith bin Hisham said:

"*Woe to him. I wish I had died before this day, before I heard Bilal shouting over the Kaaba.*"

al-Hakam bin Abi al-Aas said:

"*This is indeed a great event. A slave of Banu Jamh is standing on the house of Abi Talhah and shouting with all his might.*"

The Messenger of Allah asked the polytheists to allow him to enter the Kaaba, but they refused, saying:

"*This was not in the contract.*"

The Prophet and his companions spent three days in Mecca. After completing the Umrah, Jaafar ibn Abi Talib arranged Prophet Muhammad's marriage to Maimunah bint al-Harith al-Hilaliyya, who became his last wife. Upon learning of the engagement, Maimunah mounted her camel and declared:

"*The camel and all that it carries belongs to God and His Messenger.*"

The Messenger of God wanted to marry her in Mecca. He did not enter under the roof of one of the houses of Mecca, but a tent made of leather was erected for him in the al-Batha neighborhood of Mecca, and he stayed in it until he left Mecca. When the three days of the agreement for Umrah were over, Huwaytib bin Abdul Ezza came to Prophet Muhammad along with Suhail bin Amr when he was in a gathering of the Ansar and was talking to Saad bin Ubadah. They said:

"*Your term has expired, so go away from us.*"

The Prophet said:

"*What harm would it have done you if you had left me with you until I got married and prepared food and invited you to join me?*"

They said:

"*We do not need your food. We ask you by God and the covenant that you leave our land, for the three days have passed.*"

Saad bin Ubadah heard their words to the Prophet, became angry and said to Suhail:

"*You are lying, you have no right to this land, neither does it belong to you nor to your father. By Allah, no one will leave it except willingly and satisfied.*"

The Messenger of God smiled and said:

"*O Saad, do no harm to the people who visited us in our tents.*"

Thereupon the Prophet ordered them to leave and said:

"*None of the Muslims will spend the night here.*"

The Prophet rode until he came down in Saraf, and all the people came with him. The cavalry joined him and brought the weapons that were in the valley of Yajij. At night the Prophet left Saraf and went on to Medina. After his return to Medina, the Prophet continued to administer the affairs of the Muslims, secure the surrounding areas of Medina and spread Islam. [498]

By the time the Messenger of God departed from Hudaybiyah, every member of the Khuzaah had embraced Islam. The Messenger of God wrote a letter to them, stating:

> "*In the name of Allah the Most Gracious and Merciful. From Muhammad, the Messenger of God, to Badil, Bishr and Sarawat Banu Amr. Peace be upon you, I praise God for you. There is no God but Allah. I value your standing and hold you in high regard. Among the people of Tihama, you are the most honorable to me, the most compassionate among them, and your followers are among the righteous. I regard those of you who have emigrated – even if you have returned to your homeland – not as mere residents of Mecca, rather as immigrants to Mecca for Umrah or Hajj, just as I consider myself. I have not hastily reprimanded you. Rather, I have chosen patience and restraint. If you embrace Islam, I will not reproach you, so you should not be afraid, or apprehensive of me."*

This letter demonstrated the Prophet Muhammad's deep love, respect, and appreciation for these faithful individuals, granting non-residents of Mecca the same rewards and privileges as those who had migrated. [499]

THE EVENT OF THE CLOAK

In that year, the Messenger of God went to his wife, Umm Salama, and his daughter Fatima was with her. He greeted her and said:

"*O Fatima, I feel tired and weak.*"

Fatima answered him:

"*I seek refuge in God, Father, from weakness.*"

He said:

"*Bring me the Yemeni cloak and cover me with it.*"

She brought it to him and covered him, gazing at his face in awe – it was radiant, like the full moon. Fatima then brought him a bowl of broth. He said to her:

"*Call your husband Ali and your two sons Hassan and Hussein.*"

They came and greeted the Messenger of God. They sat down with him and ate the soup while Fatima sat with them. The Messenger of God took the excess cloth and covered them with it. He then extended his hand, raised it toward the sky, and prayed:

Figure 49: The Prophet covers his family with the cloak.

"*O Allah, these are the people of my household*[1]*, remove all impurity from them and make them completely pure. O Allah, these are the people of my household, remove all impurity from them and make them completely pure.*"

At that moment, Gabriel descended and said:

"*The Most High sends you His greetings, and says that I have not created a solid firmament, a well stretched earth, a radiant moon, rotating planets, a flowing sea or a floating ship except for your sake and out of love for you. He has granted me permission to join you. Do you permit me, O Messenger of God?*"

---

[1] People of the Household: Ahl al-Bait is an Arabic expression that literally means "family of the house" and refers to the direct family of the Prophet Muhammad, including his daughter Fatima, his son-in-law Ali, and their descendants, including Hassan and Hussein.

The Messenger of God said:

"*Peace be upon you, O Messenger of God's Revelation. Yes, I have given you permission.*"

In that moment Gabriel entered with them under the cloak, and God revealed this verse:

﴿*Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*﴾ [412]

The members of the household are Muhammad, Ali, Fatima, Hassan and Hussein. God willed for the members of this household that He would purify them, honor them, and protect them from all sins and offenses.

Umm Salama was praying in her room when she heard what was happening and wanted to join them. She came into the room where they were gathered, lifted the cloak to go with them, and asked:

"*Shall I not be with you too, O Messenger of Allah?*"

But the Messenger of Allah withdrew the cloak from her hand and did not allow her to enter with them. He said to her:

"*You are good, you are good.*"

On this occasion, those gathered under the cloak – Muhammad, Ali, Fatima, al-Hassan and al-Hussein – became known as the people of the cloak (Ashab al-Kisa). God chose them for the verse of purification among the people. [413]

629 - 630 AD

THE EIGHTH YEAR AFTER THE HIJRAH

In the eighth year of the Hijrah, Khaled bin al-Walid and Amr bin al-Aas came to the Messenger of God and declared their Islam. They were Quraysh's most prominent leaders.[414]

BATTLE OF MUTAH[1]

That same year, the Messenger of God sent the first envoy from the Arabian Peninsula to the Roman – controlled Levant. The Prophet sent al-Harith bin Umair al-Azdi with a letter to the king of Busra[2]. When he reached Mutah, he met Sharhabil bin Amr al-Ghassani, one of the princes of emperors over the Levant. Sharhabil asked him:

"*Where are you going?*"

al-Harith replied:

"*To Levant.*"

Sharhabil asked:

"*Are you perhaps one of Muhammad's envoys?*"

He said:

"*Yes, I am the messenger of the Messenger of God.*"

Sharhabil then ordered him to be captured and executed. He thus became the first envoy of the Messenger of God to be killed.

When the news of al-Harith's assassination reached the Messenger of God, he was saddened and grieved. He gathered the people and told them about the assassination and who was responsible for it. The people quickly rallied, set out with him and camped in al-Jurf. The Messenger of God did not inform them of his plan. al-Jurf is about five kilometers from Medina in the direction of the Levant. There, he led the noon prayer for the Muslims and appointed the commanders of the army. The Messenger of God held a white banner for them and gave it to Jaafar bin Abi Talib He said to them:

"*If Jaafar is wounded, then Zaid bin Haritha is your commander. And if Zaid is wounded, then Abdullah bin Rawaha is your commander.*"

Later the Messenger of God set out to accompany the army toward Mutah until they reached Thaniyyat al-Wada'. He stopped and they gathered around him.

He said:

"*I advise you to fear Allah and be good to the Muslims who are with you.*

---

1 Mu'tah: A well-known place near al-Karak in Jordan.

2 Busra is about 140 kilometers south of Damascus, known for its Roman ruins.

Go to battle in the name of Allah, for the cause of Allah, against those who deny Allah. Do not betray, mistreat or kill children, and when you encounter your enemy, offer them one of three choices. Whatever they choose, accept it from them and stop harming them. Invite them to move from their land to the land of the Muhajirun, and if they do, tell them that they have the same rights and duties as the Muhajirun. If they refuse to move, tell them that they will be like the Bedouins of the Muslims, under the rule of Allah, who rules over the believers. In terms of war spoils, they will have nothing except if they fight together with the Muslims. If they refuse, then ask them for the jizya. If they agree, accept it from them and leave them alone. If they refuse, seek help from God against them and fight against them. If you besiege a fortress or a city and you want to give them the protection of God and His Messenger, do not give them the protection of God or His Messenger. Instead, give them your own protection and the protection of your fathers. Because if you violate your protection and the protection of your companions, it is easier than violating the protection of God and His Messenger. Go forth in the name of God and fight against the enemy of God and your enemy in the Levant. You will find men in the monasteries, secluded from the people – Leave them be. You will also encounter others who are consumed by evil. Fight them with your swords. Do not kill women, animals or old men. Do not approach the palm trees. Do not cut down trees, or destroy houses." [415]

The Prophet was observing all the movements of his enemies and was aware of the colonial plans of the Romans in the region. He was aware of the large army of Romans gathered and their intention to invade the entire Hejaz region to eradicate the call of Islam and possibly occupy the entire Arabian Peninsula. It was crucial to halt the advance of this massive army toward Medina.

When the Messenger of God bid farewell to Abdullah bin Rawaha, Ibn Rawaha said:

"*O Prophet of Allah, tell me something I remember from you*."

He said:

"*You will come tomorrow to a city where prostration (in prayer) is rare, so make many prostrations.*"

Abdullah bin Rawaha said:

"*O Messenger of God, advise me more*."

He said:

"*Remember God, for He will help you in whatever you ask of Him*."

He got up, went away then came back and said:

"*O Messenger of God, God is one and loves monotheism.*"

The Prophet replied:

"*O Ibn Rawaha, if you are unable to do something, do not let that stop*

you from doing at least one thing well – even if you falter in ten others."

Ibn Rawaha said:

"*I am satisfied with that and do not ask you for anything after that.*"

Figure 50: An imaginary representation of Abdullah ibn Rawaha.

On that day, the number of Muslims did not exceed one thousand five hundred. The Prophet of Allah sent messengers to the Arabs, warning them of the Roman threat and calling them to fight in the Levant, increasing the army's size to around three thousand. The people made preparations for war and prepared to set out. The people gathered to bid farewell to the commanders of the Messenger of God. Abdullah bin Rawaha was crying then. They said:

"*What makes you cry, Ibn Rawaha?*"

He said:

"*By God, it is not for the love of this world, not even for a little bit, but I have heard the Messenger of God recite a verse from the Book of God in which he mentions the Hellfire: ﴿And there is none of you except he will come to it. This is upon your Lord an inevitability decreed.﴾* [416] *I do not know how to return after I have arrived.*[1] "

The Muslims said:

"*May God accompany you, protect you and bring you back to us safe.*"

---

[1] Abdullah ibn Rawaha referenced two verses from Surah Maryam: ﴿And there is none of you except he will come to it. This is upon your Lord an inevitability decreed. Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.﴾. This verse signifies that every person – whether righteous or unjust – will witness Hell (Jahannam) on their day of Resurrection. It is an unavoidable decree from God. However, He will ultimately save the God-fearing, while the wrongdoers will remain within it, humbled by their sins. The Prophet Muhammad explained this verse, stating that the people will approach the fire and be led away according to their deeds. Some will pass swiftly like lightning, others likes; the wind, a galloping horse, a mounted traveler, a running man, and finally a walking man. Ibn Rawaha, deeply moved by his faith, feared that his actions might not grant him passage away from this terrifying scene. [417]

Among the three leaders, Jaafar and Zaid displayed greater strength, insight, and courage in opposing this matter than Ibn Rawaha. The Prophet gave Ibn Rawaha some advice that instilled in him a strong spiritual drive, enabling him to carry out a highly sensitive mission. The Prophet told him that he should not rely on his own abilities because his self might fail him at the most critical moments. There is no remedy for this matter except through the remembrance of Allah, in which that soul feels His Lordship over it and His ownership of it, and that He is the Preserver, the One Who manages it and is the Most Merciful to it. Moreover, Ibn Rawaha should not give in the feeling of helplessness despite repeated defeats and should try again and again, even if he fails ten times. After all, failure does not prevent him from succeeding again or achieving a great victory in the future.

The prolonged wars between the Byzantine and Persian empires in the period from 602 to 628 AD had drained both sides, leaving territorial boundaries unchanged. In 629 AD, the Battle of Mutah took place, in which the number of Roman soldiers was estimated at ten thousand fighters [418] camped in al-Balqa' and some Arab tribes loyal to the Romans joined them.

The Muslims advanced until they reached the borders of al-Balqa'. As the enemy approached, they moved to the village of Mutah. Under the command of Theodore, the brother of Emperor Heraclius, the Roman army mobilized its troops after receiving intelligence on the movements of the Islamic army from its spies. They laid an ambush for the Muslim army.

When the Islamic army arrived at Mutah, the Roman army attacked them unexpectedly, the Muslims panicked and were confused. The Roman troops engaged the front lines of the Muslim army, where the three commanders were positioned. [419]

At the battle's onset, Jaafar bin Abi Talib carried the flag. He fought resolutely until his right hand was severed. He then held up the flag with his left hand, but this was also severed. Nevertheless, he hugged the flag to keep it visible so that the Muslims could continue fighting. Eventually Jaafar was killed and Zaid bin Haritha took over the flag and fought until he too died.

Abdullah bin Rawaha then took the flag and carried it on his horse. He hesitated for a moment, but then he attacked with his sword and fought until he was also killed. The flag fell from his hand and the Muslims and polytheists mingled in battle. Some of them fled. Qutbah bin Amer then shouted:

> "*O people, it is better to be killed while advancing than to be killed while fleeing.*"

After Abdullah bin Rawaha was martyred, Khaled bin al-Walid took the command, seized the flag, and withdrew, with the rest of the army following

him. It was a defeat, and twelve Muslims were killed, and the polytheists followed them.

Meanwhile, the Messenger of God informed his companions in Medina of what was unfolding in Mutah as it happened. He said:

"*God, raised the earth for me until I saw its battlefield.*"

When the Prophet told the people that the three leaders had been killed, the companions of the Messenger of God wept. The Prophet said to them:

"*What makes you weep?*"

They said:

"*And why should we not weep when our best, our nobles and the virtuous among us have gone?*"

The Prophet said to them:

"*Do not weep, for the parable of my community is like that of a garden whose owner watches over it and tends it by tending its date stalks, erecting its buildings and pruning its palm leaves. Each year it yields a new crop. Perhaps the final harvest will bear the finest fruit and the best variety. Perhaps the best man in my community will be the one who comes at the end. By the one who sent me as a Prophet with the truth, Jesus, the son of Mary, will find a successor in my community.*[1]"

When the retreating army, led by Khaled, neared Medina, they were met by rushing children. The Messenger of God arrived with the people and said:

"*Take the children and carry them – bring me the son of Jaafar.*"

The arriving army greeted the Messenger of God. Meanwhile, the Muslims who were with him threw dust on them, calling out:

"*O fugitives, you have fled in the path of God.*"

The Messenger of God reassured them, saying:

"*They are not fleeing, but brave warriors, God willing.*"

The people of Medina criticized them so harshly that some soldiers went home in shame. One refused to open his door when they knocked, and they asked:

"*Why did you not stand firm in battle?*"

The older ones among the companions of the Messenger of God remained sitting in their houses out of shame until the Prophet sent men to them who said to them:

"*You are the victorious fighters in the way of Allah.*"

Only then did they step outside. The Messenger of God, present and observing, showed neither anger nor held anyone accountable for their actions. Through his merciful approach, he sought to ease the emotional

---

[1] Although the prophecy for this statement has not yet been fulfilled, it will happen in the future.

burdens of defeat. In this way of mitigation, he wanted to deal with the negative aspects of the defeat.

Fleeing from the advancing enemy in battle is considered impermissible in the Quran. Muslims are expected to stand firm and face the confrontation. Whoever flees from battle and is defeated will return with the wrath of God and his punishment, and his fate will be Hell. Exceptions to this rule are the fighters who change their location to deceive the enemy, or those who leave their location to go to a group or faction to seek their help or aid them.

This fact was clear to the Muslims in the city, for everyone knew what it meant to flee in a war. [420] Thus, the Prophet Muhammad regarded the retreating soldiers as if they had joined a faction, ensuring they would not be counted among deserters according to the Quranic verse. The Prophet said to them: "*And I am your faction.*"

This means that he considered them to be part of a faction in the war, namely the Prophet Muhammad. He said this to them as a metaphor to give them relief, not in a literal sense, because there is nothing in their apparent state at the time of their flight to indicate that they intended to join a faction with this flight. Their main concern was to save themselves.

The Messenger of God then approached Asma bint Umays, Jaafar's wife, and requested:

"*Bring me Jaafar's sons.*"

Asma did not yet know what had happened. She brought them to him, and he hugged them, smelled them, and his eyes shed tears. Asma asked anxiously:

> "*O Messenger of God, may my father and mother be sacrificed for you, why are you crying. Have you heard anything about Jaafar and his companions?*"

He said in tears:

"*Yes, they were injured today.*"

She stood up, screaming, as the women rushed to console her. The Messenger of God gently advised her:

"*O Asma, do not utter false words, nor strike your chest in grief.*"

He went out to his daughter Fatima, and she said with sorrow:

"*O my uncle.*"

The Prophet said:

> "*For a man like Jaafar, let the mourners weep.*" adding, "*Make food for the family of Jaafar, for they are busy with a disaster."*

A group of Muslims, including Khaled bin al-Walid and Saad bin *Ub*adah came to the Messenger of God. The daughter of Zaid bin Haritha burst into tears before the Prophet, and he wept with such sorrow that he sobbed. Saad bin Ubadah said to him:

"*O Messenger of God, what is this?!*"

The Prophet said:

"*This is the longing of the beloved for his beloved.*"

The Messenger of God's strategy in Mutah was to resist until the leaders attained martyrdom, ensuring that the war would persist. Even if the Muslim army held its ground for just an hour, the Roman commanders – especially the seasoned emperor – would recognize that a war against the Muslims had no foreseeable end. The emperor would think that it is necessary to calculate things in a different way, which could lead to withdrawing and ending the war, also it could lead to reconsidering the matter of this religion and studying its teachings and facts. [421]

THE SLANDER AGAINST THE PROPHET'S HOUSEHOLD

In the Islamic community, the Prophet's wives held a unique status, revered as mothers of the believers – a title that granted them profound respect and esteem. This motherhood however was spiritual and intellectual, as the Prophet was regarded as the moral and spiritual father of the Ummah (the community of believers). [422]

The impact of this symbolic connection was limited to maintaining respect for the Prophet's wives and the prohibition of their marriage during his life and after his death.

Islam established specific guidelines to safeguard the dignity and status of the Prophet wives. For this reason, there were special laws for the Prophet's wives that did not apply to all women.

For example; it was common in Arab society and among many people in that simple society that if they needed something, they would borrow it from their neighbors until they could own it themselves. The Prophet's house was no exception to this practice, and people would come to him, whether the time was appropriate or not, and ask the Prophet's wives for something. [423]

Hence, the Quranic verses came to clarify the proper etiquette toward the Prophet's wives. Muslims were instructed that if they wanted something from the Prophet's wives, they should ask for it from behind a curtain to take into account the special circumstances of the Prophet's wives.

The curtain in the Quranic verses does not refer to the women's clothing, but is an additional rule that applies specifically to the Prophet's wives and does not refer to the commonly known hijab[1] for all women.

---

[1] The hijab is the garment worn by Muslim women that covers their bodies, including their heads.

Also, the Prophet's wives were not to appear before people and show themselves in such situations, even if they were veiled. Of course, this regulation does not apply to other women, who are required to follow the Islamic guidelines for modest dress.

The instructions also went so far as to specify the etiquette for entering the Prophet's houses. The Quran emphasized the need to ask permission before entering the Prophet's houses and not to linger there, which could make the Prophet uncomfortable.

Yet, some hypocrites in the city sought to harm the Messenger of Allah – Some even expressed their intentions openly. For example, Talha ibn Ubaidullah said in objection to these instructions:

"*When Muhammad dies, I will marry Aisha.*"

When the Messenger of Allah heard his words, he was deeply hurt.[424] Allah forbade marriage with the Prophet's wives after his death in order to preserve the sanctity of the Prophet and Islam.

The Prophet's wives were obliged to live without marriage after the Prophet Muhammad's death, even though this was difficult for some of them.

At times, significant challenges arise in life, demanding sacrifice and selflessness – where one must relinquish certain rights, especially when great honors come with great responsibilities. The Prophet's wives have gained unparalleled pride and honor by marrying the Prophet. Acquiring this honor requires such a sacrifice.

For this reason, the Prophet's wives were treated with great respect and dignity by the Muslim community after his death and were very pleased with their condition. They considered it minor in comparison to the achievements they had acquired.

Conversely, hypocrites could have exploited their association with the Prophet's wives to further their ambitions and attain social prestige. Or they could have started to denigrate Islam by marrying the Prophet's wives, assuming that they had exclusive information from inside the Prophet's house. Therefore, the Prophet's wives had to accept this hardship with open hearts.

The hostile attitudes toward the Prophet's house continued in order to defame his image in the Muslim community. They spread malicious rumors against this noble household. The hypocrites wanted to attack the Prophet personally and tarnish his reputation. They were determined to do this as revenge against the Prophet and as an insult to his sanctity, and they wanted to strike a blow against his existence in this way.

In the eighth year after the Hijrah, hypocrites falsely accused Mary al-

Qibtiyya, the Prophet's enslaved woman (ama)[1] of secretly betraying him with a relative. Few conspiracies against the Muslims where as damaging as this slander. This fabricated rumor unsettled the Prophet's household for an entire month. It caused unrest throughout the city of Medina and shook the entire Muslim community and was part of a series of conspiracies against the message and an attempt to undermine its prominent figures because the enemy knew that this religion rests upon the exemplary model and the guiding paradigm.

Thus, the hypocrites persist in weaving their plots, disseminating an atmosphere of doubt and suspicion around it.

Mary was a pious, virtuous and kind woman, whom the Prophet deeply cared for. She lived an ordinary, quiet life in her house, free from any exciting and extraordinary event. One of her relatives named Mabur (Grig) al-Qibti joined her and helped her with some things and entertained her.

Mary's qualities and beauty and the Prophet's interest in her aroused jealousy in Aisha. The Prophet had taken Mary to a house belonging to Haritha ibn al-Numan, so she became a close neighbor of Aisha and Hafsa. Mary endured harsh treatment from Aisha and Hafsa, prompting the Prophet to move her to al-Alya in search of peace – but the harassment did not cease.

A group of people who were connected to each other and to Aisha and Hafsa, the wives of Prophet Muhammad, conspired to spread rumors about Mary. They did this for political reasons and personal interest. Among those who conspired with them to slander Mary were Hassan bin Thabit, Mustah bin Athatha, Rifaa bin Zaid, Abdullah bin Ubayy, Hammna bint Jahsh and others. Allah declared that those who spread this falsehood fabricated it themselves – and they are a group among you. O Muslims, do not perceive this conspiracy as harmful to you, on the contrary, it is good for you because it has exposed the hypocrites who sought to tarnish the Prophet's reputation through some of his wives. Each person involved in this conspiracy bears their own share of sin, according to their level of participation. As for the principal instigator – the one who spread and publicized the falsehood – he will face severe punishment.[425]

The Prophet was fair in dividing his days among his wives. On the day designated for Hafsa, she visited her father, and the Prophet summoned Mary to him, who then arrived at Hafsa's house. However, Hafsa was not

---

[1] In Islam, enslaved women (al-ima) could enter into an intimate relationship their owner without requiring a marriage contract, witnesses, or dowry. Though they are not considered wives, in the legal sense, the relationship had to be publicly acknowledged. This transparency ensures that specific legal and social rules applied, including recognition for any children born from such a union.

present when Mary arrived. When Hafsa returned and found out what had happened, she was furious and asked the Prophet:

"*O Messenger of Allah, are you doing this in my house on my day?*"

In her anger, Hafsa accused Mary of unfaithfulness to the Prophet with another man. She fabricated these accusations against her in collusion with Aisha. This led the Prophet to reflect on Mary's fidelity. The Prophet said to Hafsa:

"*She is forbidden to me, don't tell anyone about it.*"

But Hafsa could not keep the secret to herself and told Aisha. There was nothing immoral about what the Prophet had done with his wife Mary, and Mary was innocent of the accusations leveled against her. Allah admonishes His Prophet for restricting himself from what Allah has permitted.[426] God exposed Hafsa for revealing the secret that the Messenger of Allah had entrusted to her. When the Prophet told her about her misbehavior, she asked in astonishment:

"*Who told you this?*"

believing that Aisha had informed him. But he surprised her by telling her that Allah had informed him. Allah rebuked Hafsa and Aisha for their misconduct, commanding them to repent and turn back to Him. Allah also declared that He could divorce them from him and give him better wives than them. [427]

Upon learning of the conspiracy plotted by his wives against him and Mary, the Prophet regretted distancing himself from her and returned to her. But the jealousy and hatred in the hearts of his wives remained. When Mary became pregnant, the prophet took care of her and even accompanied her at the birth of her child. This deepened Aisha and Hafsa's resentment toward Mary, leading them to mistreat her.

A few months later, Ibrahim, the Prophet's son from Mary, died. The Prophet was deeply grieved by the loss of his son. Aisha asked out of resentment:

"*Why is he so sad? He is the son of the Coptic Grig.*"

With these words, she wanted again to sow doubt about Ibrahim's descent from the Prophet and about Mary's honor and chastity. When the Prophet heard these words from her, he was very hurt and ordered Ali to kill Grig.

Ali went to him with his sword, and Grig was in the garden. Ali knocked on the garden door, and Grig approached to open it. Upon seeing Ali's stern expression, he hesitated and stepped back, refusing to open the door. Ali leapt over the wall and descended into the garden, and he pursued him while Grig fled from him. Fearing he would be seized by him, he climbed a palm tree and Ali followed him. When he got close to him, Grig jumped off the palm tree and his genitals became visible. It was revealed that he

possessed neither male nor female attributes, indicating that he had been castrated.

When Ali saw this, he returned to the Prophet and asked:

> "*O Prophet of Allah, have you instructed me in this matter so that I should be like a hammered nail or should I act?*"

The Prophet replied:

> "*Act.*"

Ali said:

> "*By the One who sent you with truth, he has neither what men have nor what women have.*"

The Prophet replied:

> "*Praise be to Allah, who has diverted evil from us, the people of the house.*"

In this way, Ali proved Mary's innocence of these accusations. Prophet Muhammad had not actually ordered his execution. However, he used this incident as a means to publicly prove Mary's innocence and to reveal the true intent behind these conspiracies – to tarnish the reputation of his household.

The Prophet did not impose a punishment on those who conspired against him and his wives. This is because carrying out such a punishment could lead to great problems and serious dangers that could threaten the building of Islamic society and the future of the Islamic mission. Therefore, he preferred to refrain from retaliating against them.

This approach extended to other situations as well; the Prophet refrained from carrying out punishments against some of the prominent figures when the broader benefit of leniency outweighed the consequences of enforcing justice. For example, he did not impose punishment on Khaled bin al-Walid for what he did at the Banu Jadhimah, and he did not punish Ibn Ubayy for his deeds, and many other situations. [428]

THE BATTLE OF DHAT AL-SALASIL

The threats against Islam and the Muslims had not yet subsided, as hostility, envy and ambition among the Arab tribes surrounding Medina continue to grow along with their determination to eliminate Prophet Muhammad and his message.

Figure 51: The inhabitants of the valley of al-Yabis.

In the eighth year of the Hijrah, the inhabitants of the valley of al-Yabis pledged never to abandon or betray one another, vowing to fight to the death or until they had killed Muhammad and Ali ibn Abi Talib. About twelve thousand horsemen and fighters gathered. Gabriel came to the Prophet, told him about the matter and ordered him to send Abu Bakr with four thousand horsemen of the Muhajirun and Ansar. The Prophet turned to the people and told them what Gabriel had told him about the people of Wadi (valley) al-Yabis.

He ordered them to prepare for the march on Monday with Abu Bakr. When the time for the march came, the Prophet ordered Abu Bakr: When he sees them, he should offer them Islam. If they would follow him, he should leave them alone. Otherwise, he should fight them, kill their fighters, take their wives and children and take their wealth.

Abu Bakr led his army along an easy route until they neared the enemy's location. Two hundred heavily armed horsemen came out to him and asked:

"*Where have you come from? And where are you going?*"

And they asked to meet their leader. Abu Bakr went out to them. They asked him and he told them why he had come to them. The group from Tal al-Yabis said:

> "*We swear by al-Lat and al-Uzza. If not for kinship and compassion, we would have killed you and all your companions. And you would be a story for those who come after you. Turn back, you and your companions, and hope for safety. For we only want your companion himself and his brother Ali ibn Abi Talib.*"

Abu Bakr said to his companions:

"*O companions, the people are many times more than you and better equipped than you. Let us go back and inform the Messenger of God about the situation of the people.*"

They all said:

"*O Abu Bakr, you have disobeyed the Messenger of God and violated what he commanded you. So fear God and fight the people and do not contradict the words of the Messenger of God.*"

He said:

"*I know what you do not know. The witness sees what the absent one does not see.*"

They returned to the Prophet. The Prophet angrily declared on the pulpit that Abu Bakr had disobeyed his command and that when Abu Bakr heard their words, he was terrified from them. The Messenger of God continued:

"*Gabriel commanded me in the name of God to send Omar to them in his place among his companions with four thousand horsemen. Go, Omar, in the name of God, and do not do as Abu Bakr, your brother, did, since he disobeyed God and me.*"

He commanded him as he had commanded Abu Bakr, and so he went with them and followed their path until he came close to the people and two hundred armed men went out to him, and they said to him and his companions the same as they had said to Abu Bakr. He advanced with his men, but upon witnessing the enemy's formidable weaponry, fear overwhelmed him and he turned back.

Gabriel came down and told the Prophet Muhammad what Omar had done. The Prophet told the Muslims what Omar had done and that he had also disobeyed his command. When Omar came, the Prophet said:

"*O Omar, you disobeyed God on his throne, and you disobeyed me and my words and acted according to your opinion. So may God put your opinion to shame.*"

The Prophet then announced that Gabriel had instructed him to send Ali with four thousand men, assuring that Allah would grant them victory. The Prophet called Ali and told him this. Ali went out and walked with his companions on a different path from that of Abu Bakr and Omar, for he was so violent with them that they feared that they would perish with their animals from exhaustion.

Ali said to them:

"*Fear not, for the Messenger of God has commanded me to act and assured me: God will grant me and you victory. So be glad, for all will be well.*"

They rejoiced, and continued their arduous march until they reached the enemy's camp. The same armed men emerged, and Ali advanced toward them with a group of his companions.

The people of Tal al-Yabis asked:

"*Who are you? Where do you come from. And where are you going?*"

Figure 52: Ali's surprise attack on Wadi al-Yabis.

He said:

> "*I am Ali bin Abi Talib, the cousin of the Messenger of God, his brother and his messenger to you. I invite you to testify that there is no god but Allah and that Muhammad is His servant and His Messenger. And you have the rights of Muslims and you have the duties that they have.*"

They said:

> "*We wanted you and you sought us and we listened to your speech. Get ready for a fierce battle, for we will fight you and your followers. Our meeting is tomorrow morning, and the warner is excused.*"

Ali said:

> "*Woe to you, you threaten me with your multitude and your gathering?! I seek refuge in Allah, His angels and the Muslims against you. There is no power and no strength except with Allah.*"

They went to their positions and Ali went back to his place. As night fell, he ordered his companions to take good care of their animals and saddle them.

At dawn, he led the army in silent prayer before launching a surprise attack with his companions. The people of Tal al-Yabis did not notice until the horses reached them. They were taken by surprise and their fighters were killed, their descendants were enslaved. Ali took the prisoners and the money with him. Gabriel descended and informed the Messenger of God about what God had granted Ali and the group of Muslims. The Prophet ascended the pulpit, praised God and told the people what God had granted the Muslims and informed them that only two men were injured.

Before the Muslim army returned to Medina, Surah al-Adiyat was revealed. On that same morning, the Messenger of God led the prayer and recited Surah al-Adiyat:

> In the name of Allah the All-Merciful the Merciful ﴿*By the charging steeds that pant and strike sparks with their hooves*﴾

Allah swears by the horses of the Mujahidin[1] who run fast in the name of Allah and exert themselves, and they breathe heavily and loudly, which shows their exertion in fighting the enemy. And Allah swears by the horses that run fast so that fire and sparks fly from their hooves. And Allah swears by the horses that attack in the morning and surprise the enemy and take them unawares.

The movement of these horses stirs up dust in the morning, which astonishes and surprises the enemy, and he loses control of his territory, while the horses of the mujahidin break through the ranks of the enemy and find themselves in the midst of the enemy army and defeat them. Allah swears by all these heroic moments of the mujahidin.

The response to this oath is that man takes the path of ingratitude and disbelief and forgets his Lord and does not thank Him for His favors. This person testifies against himself and admits to his words and actions, that he is ungrateful for the blessings of Allah, and he will also testify to this truth on the Day of Resurrection when he is confronted with irrefutable evidence. And this is what Allah has sworn by, that this person loves money very much and forgets to thank Allah for His blessings. Does this person not know that when the Day of Resurrection comes, the dead will come out of their graves and be called to account, then the great catastrophe will occur and this person will be exposed to the greatest and most terrible dangers.[429]

When he had finished his prayer, his companions said:

"*This is a surah we did not know*."

The Messenger of God replied:

"*Yes, Ali has prevailed over the enemies of Allah and Gabriel has announced this to me this night.*"

The Prophet set out with the Muslims of Medina to greet Ali, meeting him a few kilometers outside the city. When Ali saw the Prophet coming, he dismounted from his mount and the Prophet dismounted. The Prophet hugged him and kissed him between the eyes. The Messenger of Allah accepted the spoils and the captives and what God had given them from the people of the Valley of al-Yabis. [430]

---

[1] Mujahed, pl. Mujahidin: someone who practices Jihad.

THE MASSACRE OF BANU KHUZAAH

The conflict between Banu Bakr and Khuzaah persisted until Prophet Muhammad was sent. With the arrival of Islam, warfare between them ceased, and the people became occupied with their new faith. However, hostility remained in their hearts.

When the peace treaty of al-Hudaybiyah was made between the Prophet Muhammad and the Quraysh, one of its conditions was:

> "*Whoever wishes to enter into the covenant of the Prophet Muhammad may do so, and whoever wishes to enter into the covenant of the Quraysh may do so.*"

Khuzaah then entered into the covenant of the Prophet Muhammad, which angered her rival from the tribe of Banu Bakr.

In the month of Sha'ban, two years after the treaty of Hudaybiyah, a member of the Banu Nafatha, a prominent clan within Banu Bakr, mocked the Messenger of God in Mecca, and a man from Khuzaah warned him to stop – but he refused. Then al-Khuza'i struck him. The man from Banu Nafath then asked his people for help. This aggravated the situation and Banu Nafatha and Banu Bakr went and spoke to the nobles of Quraysh to help them with men and weapons against their enemy of Khuzaah, reminding them of those who were killed by Banu Khuzaah before Islam.

They appealed to the Quraysh by reminding them of their kinship, the alliance, and the fact that Banu Bakr had joined Quraysh in the treaty – remaining non-Muslim – while Khuzaah had allied with Muhammad. The Quraysh encouraged them to do so and hastened to help them, but Abu Sufyan bin Harb was not consulted about this and knew nothing about it. The Quraysh, Banu Bakr and Banu Nafatha supported the action with weapons and men. They kept this secret carefully to ensure that the Khuzaah would not be warned. According to the provisions of the Hudaybiyah agreement, the Khuzaah were also under the protection of Islam at that time.

The Quraysh conspired with Banu Bakr and Banu Nafatha to come to al-Wattir, a place below Mecca, the home of the Khuzaah. Among them: Suhail bin Amr, Safwan bin Umayyah, Ikrimah bin Abi Jahl, Huwaytib bin Abdul Ezza, Shaybah bin Othman and Mukariz bin Hafs. They launched a surprise attack against Khuzaah at night while they slept peacefully. Most of the victims were boys, women and the elderly. They attacked and killed them in their sleep and pursued them until they reached the borders of the sanctuary.

As Nawfal bin Muawiyah, of Banu Nafatha, mercilessly slaughtered the people of Khuzaah, his companions cried out:

> *"O Nawfal, your god, your god. you have entered the sanctuary!*"

He replied:

"*I have no god today, O sons of Bakr. By my life, you are robbing the pilgrim in the sanctuary. Will you not take revenge on your enemy? We will not take revenge too late after this day.*"

When the Khuzaah reached the shrine, some of them entered the house of Badil bin Warqa and the house of their slave named Rafi' al-Khuza'i. The Quraysh leaders also entered their homes, believing that news of the massacre had not yet reached the Prophet Muhammad. The Khuzaah died at the door of Badil bin Warqa and Rafi' al-Khuza'i. Twenty men were killed that day. Suhail bin Amr said to Nawfal bin Muawiyah:

"*You saw what we did to them and who among the people were killed. You harvested them and you want to kill the rest as well, but that is something we cannot agree to. Leave them alone.*"

He left them alone and they went away. The Quraysh soon regretted their actions, realizing they had likely violated their treaty with the Messenger of God. al-Harith bin Hisham and Abdullah bin Abi Rabiah came to Safwan bin Umayyah, Suhail bin Amr and Ikrimah bin Abi Jahl and blamed them for what they had done.

They said:

"*There is a treaty between you and Muhammad, and you are breaking it.*"

On the morning of the massacre, the Messenger of God said to Aisha:

"*O Aisha, something has happened in Khuzaah.*"

Aisha asked:

"*O Messenger of God, would the Quraysh truly dare to break the treaty with you after being worn out from war?*"

The Messenger of God replied:

"*They are breaking the treaty for a purpose that Allah wills.*"

Aisha asked:

"*O Messenger of God, is it good?*"

He replied:

"*Yes, it is good.*"

The Quraysh regretted supporting Banu Nafatha and said:

"*Muhammad will surely invade us.*"

Abdullah bin Abi Sarh said:

"*I believe that Muhammad will not invade until he negotiates with you and presents options that are easier for you than outright war.*"

They asked:

"*What are these?*"

He said:

"*You will be asked to pay the blood money of the Khuzaah dead who were twenty-three, or you deny the alliance with those who broke the peace treaty and they are Banu Nafatha, or he breaks the treaty with you. What do you think of these options?*"

Suhail bin Amr said:

"*I don't think there is anything easier for us than to be released from our alliance with Banu Nafatha.*"

Shaybah bin Othman al-Abdari said:

"*You defended your maternal uncles and stood by them.*"

Suhail said:

"*Who from the Quraysh was not born from Khuzaah?*"

Shaybah said:

"*But it is easier for us to pay the blood money for the dead from Khuzaah.*"

Qurza bin Abd Amr said:

"*No, by God, we do not pay the blood money, and we do not break the covenant of Banu Nafatha, but we break the treaty with Muhammad.*"

Abu Sufyan said:

"*This is nothing! And the opinion is nothing but a denial of the matter – a denial that Quraysh committed any breach of the Treaty! They did not know! The people made this decision without our consent or advise. So the fault is not ours.*"

They said:

"*This is the best opinion and there is no other opinion.*"

While the Messenger of God was among his companions, he said:

"*It is as if Abu Sufyan had come to you and said: 'Renew and extend the treaty to tighten it and extend the term.' And he will return without achieving what he wants.*"

In the meantime, al-Harith bin Hisham and Abdullah bin Abi Rabiah went to Abu Sufyan bin Harb and said:

"*This matter must be settled. Otherwise, Muhammad will attack you with his companions.*"

Abu Sufyan said:

"*Hind bint Utbah had a nightmare – one she despised, found terrifying, and feared its omen.*"

They said:

"*What is that?*"

He said:

"*She saw blood flowing from Mount al-Hajun until it stopped for a while at Mount al-Khandama, then this blood disappeared.*"

When the two heard the vision, they were pessimistic. They talked about Banu Nafatha and what happened to Khuzaah. Abu Sufyan said:

"*This, by God, is something that I did not witness. They will hold me responsible for it. and by God, they did not consult me about it, and I did not accept it when I knew about it. By God, Muhammad will attack us if my suspicions are true. There is no harm in my coming to Muhammad and talking to him about extending the peace treaty and renewing it.*"

They said:

"*By God, you are right.*"

ABU SUFYAN'S MISSION TO MEDINA

Abu Sufyan set out for Medina with a servant, riding two camels. He rode quickly and saw that he was the first to go from Mecca to the Messenger of God. He met Badil bin Warqa in Asfan. Abu Sufyan was afraid that Badil had gone to the Messenger of God. Abu Sufyan asked Badil and his companion:

"*Tell us about Yathrib. When did you visit it?*"

They said:

"*We have not been there.*"

So he knew they had kept it quiet.

"*Do you have dates from Yathrib? Yathrib dates are the best Tihama dates.*" he asked.

They said:

"*No.*"

Abu Sufyan was not reassured, so he said:

"*O Badil, did you go to Muhammad?*"

He replied:

"*No, I did not, but I went from this coast to the land of Banu Kaab and Khuzaah, and there was a person among them who was killed. I have successfully mediated between the two parties.*"

Abu Sufyan spoke with him about trade goods, and later Badil and his companions departed. Abu Sufyan came to the place of their tents and smashed their camel dung and found in it the kernels of Ajwa dates, which are the well-known Medina dates: Abu Sufyan said anxiously:

"*I swear to God, the people have gone to Muhammad.*"

Abu Sufyan arrived in Medina five days after the massacre of Khuzaah. He entered the house of his daughter Umm Habibah, the Prophet's wife. As he attempted to sit on the Messenger of God's bed, she quickly folded it away, refusing to let him sit.

He said:

"*My daughter, will you not let me sit on this bed?*"

She said:

"*It is the bed of the Messenger of God and you are an impure polytheist. I do not want you to sit on the bed of the Messenger of God.*"

He said:

"*My daughter, you are not well.*"

She said:

"*No, but God has led me to Islam. And you, O father, master and leader of the Quraysh, how can you fail to embrace Islam. How can you worship a stone that neither hears nor sees?*"

Then he got up and left her. He came to the Messenger of God while he was in the mosque and said:

"*O Muhammad, I was absent during the Hudaybiyah peace treaty, so I ask you to confirm the treaty and extend the period of peace*."

The Messenger of God asked:

"*Is this the reason you came, Abu Sufyan?*"

He said:

"*Yes*."

The Messenger of God said:

"*Have you done anything to break the treaty?*"

He said:

"*For God's sake, we honor our covenant and our treaty on the Day of Hudaybiyah. We do not change or break it.*"

The Messenger of God said:

"*We are also committed to the terms of our peace treaty on the Day of Hudaybiyah, and there is no need for us to change anything.*"

Abu Sufyan pleaded again for the treaty's extension, but the Prophet remained silent.

He approached Abu Bakr and said:

"*Can you speak with Muhammad or ask people to grant me protection?*"

Abu Bakr said:

"*My protection is bound to that of the Messenger of God.*"

Then he went to Omar ibn al-Khattab and asked him, just as he asked Abu Bakr. But Omar also rejected him. Then he came to Othman bin Affan and said:

"*There is no one among the people who is closer in lineage than you. Extend the term and renew the covenant, for your friend will never refuse your request.*"

Othman responded:

"*My protection is tied to that of the Messenger of God.*"

Abu Sufyan approached Ali and said:

"*O Ali, you are one of my closest relatives. I have come with a request, and I do not wish to leave empty-handed. Speak to Muhammad on my behalf.*"

He said:

"*Woe to you, Abu Sufyan. By God, the Messenger of God has decided something that we cannot talk to him about.*"

He came then to Saad bin Ubadah and said:

"*O Abu Thabit, you are the master of Yathrib, ask the people for safety for my sake and extend the duration of the truce.*"

Saad said:

"*My protection is bound to that of the Messenger of God, and no one gives protection contrary to the opinion of the Messenger of God*."

He came to the nobles of the Muslims who all said the same thing and none of them offered him security contrary to the Prophet's decision. Desperate, he then entered the house of Fatima. al-Hassan was still a young

boy at the time. Abu Sufyan said:

"*O daughter of Muhammad, can you give me security?*"

Fatima answered him according to his logic and understanding and said:

"*I am just a woman.*[1]"

He said:

"*Your sister Zainab*[2] *did that for Abu al-Aas bin al-Rabea, and Muhammad agreed to it.*"

She said:

"*It was a matter for the Messenger of God. When Zainab gave Abu al-Aas bin al-Rabea security, she only wanted to prevent people from attacking Abu al-Aas until the Prophet had decided on his matter and passed judgment on him. But she did not want to prevent the Messenger of God from carrying out God's judgment on him.*"

He replied:

"*Look to your son, Hassan ibn Ali, if he can give security, he will be the ruler of the Arabs forever.*"

She said:

"*By God, he is still a child, and he cannot do such a thing. And no one here offers security in that which contradicts the Messenger of God.*"

He said:

"*Then talk to Ali.*"

She said:

"*You speak to him.*"

He spoke to Ali again, and Ali replied:

"*O Abu Sufyan, none of the companions of the Messenger of God would do anything without the advice of the Messenger of God.*"

Abu Sufyan said:

"*O Abu al-Hassan, I see that it has become difficult for me, advise me.*"

Ali said:

"*By God, I don't know anything that could benefit you, but you are the master of Banu Kinana.*"

Abu Sufyan said:

"*You are right, and so am I.*"

Ali said:

"*Stand before the people and request their protection, then return to your land.*"

Abu Sufyan said:

---

[1] She meant: „according to your conception, a woman has no right to deal with such a matter. Why do you want to push me into something you don't believe in?!"

[2] Zainab, the wife of Abi al-Aas bin al-Rabee, is not the sister of Fatima, and he called her, her sister according to what was circulating among the people at that time.

"*Do you believe this will benefit me?*"

Ali said:

"*No, by God, but I can't find another way for you.*"

Abu Sufyan stood up in the mosque and said aloud:

"*O people, I have sought refuge among the people, and by God, I do not know if anyone will offer me safety.*"

Subsequently, he went to the Messenger of God and said:

"*O Muhammad, I have asked the people for safety.*"

The Messenger of God said:

"*You say such a thing, O Abu Hanzala!*[1]"

Abu Sufyan mounted his camel and rode back.

In fact, Abu Sufyan wanted to renew the treaty between him and the Muslims in order to cover up the Quraysh massacre, but he did not succeed.

When the Messenger of God got up at night to perform ablution, his wife Maimunah heard him say during his ablution:

"*At your service, at your service, at your service, you will be victorious, you will be victorious, you will be victorious.*"

She said:

"*O Messenger of God, I heard you say during your ablution: At your service, at your service - three times. You will be victorious - three times - as if you were talking to someone. Was someone with you?*"

He replied:

"*That was Amr bin Salem, who asked for my help. He claims that the Quraysh supported Bakr bin Wael against them.*"

Amr bin Salem al-Khuza'i traveled with forty horsemen from Khuzaah to the Messenger of God to tell him about the events and to ask for help. The next day, Amr bin Salem, the head of Khuzaah, informed the Prophet about the details of the massacre, while the Prophet was sitting in the mosque among the people. Amr, distraught, stood and recited:

"*O Lord, we call on you for Muhammad's sacred right,*
a bond between his father and ours.
The Quraysh broke their word to us, set a trap in the night,
and fell upon us as we prayed, in bowing and prostration's light.
But we have held our faith most fast, our hand we've not withdrawn,
so grant us a victory, decisive with the dawn!" [431]

The Messenger of God replied with tears in his eyes:

"*That will do, O Amr.*"

The Messenger of God was very angry about what had happened to the

---

[1] Abu Hanzala is another name for Sakhr ibn Harb ibn Umayyah ibn Abd Shams. He is also known as Abu Sufyan and Abu Hanzala, named after his son Hanzala.

Banu Kaab[1] . He said:

"*May God not help me if I do not help the Banu Kaab.*" "*By the one in whose hand my soul is, I will protect them as I protect my myself, my family, and my house.*"

Just as he finished, a cloud came and thundered. The Messenger of God said:

"*This cloud heralds the victory of Banu Kaab.*"

He turned then to Amr bin Salem and his companions and said:

"*Go back and disperse in the valleys.*" "*Whom do you accuse?*"

They replied:

"*Banu Bakr.*"

He asked:

"*Are they all Banu Bakr?*"

They replied:

"*No, only Banu Nafatha, and the head of the people is Nawfal bin Muawiyah al-Nafathi.*"

The Prophet said:

"*This is a part of Banu Bakr. I will send someone to them in Mecca to ask them about this matter and offer them three options.*"

The three options were: To pay the blood money for the slain members of the Khuzaah tribe, to break the alliance with Banu Nafatha, or for the Prophet to break the treaty with them himself.

Abu Sufyan's prolonged absence led the Quraysh to suspect him of treason, believing he had secretly embraced Islam while concealing his conversion.

At night, he came to his wife, Hind. She said:

"*You were so late that your people began to suspect you had embraced Islam. If you've brought them good news with this delay, then truly, you are the man.*"

He approached her and sat next to her. She asked:

"*What did you do?*"

He told her what had happened and said:

"*I didn't bring anything except what Ali told me.*"

She hit him on the chest with her leg and said:

"*You are a failed messenger of the people and have brought nothing good.*"

In the morning, Abu Sufyan shaved his head at Asaf and Naila[2] and slaughtered a sacrificial animal for them. This was to absolve him of the accusation and prove to the Quraysh that he still stood by his religion.

When the Quraysh saw him, they came to him and said:

---

[1] Part of the Khuzaah tribe.

[2] Asaf and Naila are two idols that were erected at the Kaaba in pre-Islamic times.

"*What do you have with you? Have you come with a letter from Muhammad or with an increase in the deadline to protect us from an invasion by Muhammad?*"

He said:

"*By God, he refused. When things got tighter for me, Ali told me, 'You are the master of Banu Kinana, ask the people in public for safety,' so I called for safety. By God, I do not know whether this has helped me. And Muhammad said to me, 'You say that, O Abu Hanzala. He said nothing else.*"

They said:

"*You have settled without satisfaction and brought something that is of no use to either of us. By God, it will not bring us safety, and when you asked them for help, it was humiliating. Ali has done nothing for us except mock you.*"

He said:

"*By God, I have found nothing else.*"

Damra, the messenger of Prophet Muhammad, arrived in Mecca, tethered his camel at the entrance of the mosque, and entered as the Quraysh assembled. He declared his mission and conveyed the Prophet's command.

Qurza bin Abd Amr al-Ama said:

"*The Banu Nafatha have committed many killings against them. Therefore, we will not pay the blood money for the dead, otherwise we will have no more money. As for rejecting the alliance with Banu Nafatha, there is no Arab tribe that performs the pilgrimage to this house more reverently than the Nafatha. And they are our allies. That is why we will not break their alliance so as not to lose our trade and our money. But my opinion is to break the alliance with Muhammad.*"

With this decision, the Messenger returned to the Prophet and told him the news. [432]

THE CONQUEST OF MECCA

Shortly after Abu Sufyan's departure, the Prophet decided to march to Mecca. However, he did not act immediately, ensuring that the element of surprise remained intact. He said to Aisha:

"*Prepare everything and keep our plans secret.*" "*O god, let them be taken by surprise and remain unaware, closing their eyes and ears.*" He prayed.

Abu Bakr approached Aisha as she prepared the Prophet's belongings and asked:

"*Has the Messenger of God commanded you to make preparations?*"

She said:

"*Yes, prepare yourself.*"

He said:

"*Where do you see him going?*"

She said:

"*By God, I don't know.*"

He said:

"*This is not the time to engage Banu al-Asfar*[1]*. Where is he going?*"

She said:

"*I don't know.*"

He went to the Messenger of God and asked:

"*O Messenger of God, do you want to travel?*"

The Messenger of God said:

"*Yes.*"

Abu Bakr said:

"*Shall I prepare myself?*"

The Messenger of God said:

"*Yes.*"

Abu Bakr said:

"*Where do you want to go, O Messenger of God?*"

The Messenger of God said:

"*To the Quraysh. Keep it a secret, Abu Bakr.*"

Abu Bakr said:

"*O Messenger of God, isn't there a treaty between you and them?*"

The Messenger of God said:

"*They have committed treason. Haven't you heard of what they did to Khuzaah? Keep what I have told you a secret.*"

The people did not know exactly where the Messenger of God was going. Some thought he was going to Levant, others thought he was going to Thaqif and still others thought he was going to Hawazin. The Prophet Muhammad stationed a group in the mountain passes to prevent news from escaping Medina. He also sent messengers to the inhabitants of the desert and the surrounding Muslim communities with the message:

"*Whoever believes in Allah and the Last Day should come to Medina in Ramadan.*"

He sent messengers to every region to come to him. He summoned the leaders of various groups, both Muslims and non-Muslims, and mobilized them to Medina. He did not explain to them the reason for this request or the purpose of their presence. He also sent a stealth force to the region of

---

[1] Banu al-Asfar refers to the Romans.

Batn Idam[1] to confuse the people and give them the impression that the Messenger of God was going to that region and not to Mecca.

HATIB'S BETRAYAL EXPOSED

Despite the Prophet's careful efforts to maintain secrecy about his march toward Mecca, Hatib bin Abi Baltaa sent a letter to the Quraysh, revealing the Prophet's plan. Hatib bin Abi Baltaa had converted to Islam and emigrated to Medina, but his children were still in Mecca.

To ensure that the letter reached the Quraysh safely, Hatib bin Abi Baltaa gave the letter to a woman and told her to take it to Mecca in return for a payment. He instructed her:

> "*Hide it carefully and take an alternate route, as the usual path will be guarded.*"

She hid the letter in her veil and wrapped her braid around it. She took a different route to leave the city. The Quraysh feared that the Messenger of God would attack them. For this reason, they approached Hatib's family and asked them to get Hatib to ask for the latest news about Muhammad. The news of what Hatib had done reached the Prophet Muhammad from God. The Prophet immediately summoned Ali and said:

> "*Some of my companions wrote to the people of Mecca, informing them of our plan. And I had asked God to hide our news from Quraysh. A black-skinned woman has the letter and she has taken an unconventional path. Take your sword and follow her. Take the letter from her and let her go, and if she refuses, strike her on the neck.*"

He summoned al-Zubair bin al-Awam and said to him:

> "*Go with Ali bin Abi Talib in that direction.*"

They continued walking, took a different path, and caught up with the woman. al-Zubair went ahead of her and asked her about the letter she had with her. al-Zubair said:

> "*O Abu al-Hassan, I don't see any letter with her. Take us back to the Messenger of God and tell him of her innocence.*"

Ali said to him:

> "*The Messenger of God has informed me that she has a letter with her, and he has ordered me to take it from her. And you say: she has no letter with her?!*"

Then he drew his sword and approached her and said:

> "*By God, if you don't take out the letter, I will expose you and then I will*

---

[1] Batn Idam: is located between Dhi Khashab and Dhi al-Marwah in the north of Medina, about 40 kilometers away.

cut off your head."

She said:

"*If it is to be, then turn your face, O son of Abi Talib, away from me.*"

He did so. She removed her veil and retrieved the letter from within her hair. Ali took the letter, let her go, and brought it to the Prophet. The Prophet ordered that an announcement be made:

"*Gather for congregational prayer.*"

The Muslims then gathered in the mosque until it was full.

The Prophet ascended the pulpit, took the letter in his hand and said:

"*O people, I had asked God to hide our news from the Quraysh, and one of you wrote to the people of Mecca to inform them of our news. Let the writer of the letter stand up, otherwise the revelation will expose him*."

No one stood up. The Messenger of God repeated his words again and said:

"*Let the writer of the letter stand up, otherwise the revelation will expose him.*"

Hatib bin Abi Baltaa stood up, trembling like a palm tree in a storm, and said:

"*O Messenger of God, I am the one who wrote the letter. I have remained sincere in my Islam, and I have never doubted my faith.*"

The Prophet said to him:

"*Why did you write this letter?*"

He said:

"*O Messenger of God, I have a family in Mecca, and I have no clan there. I feared that the Quraysh would prevail over us. Then my letter will be a reason to protect my family from them. I did not do this because I doubted the religion*."

Omar Ibn al-Khattab rose and said:

"*O Messenger of God, allow me to kill him, for he is a hypocrite*."

The Messenger of God said:

"*He is from the people of Badr. Perhaps God has forgiven them after seeing them. Take him out of the mosque*."

The people pushed him from behind until they brought him out. As they did so, he looked back at the Prophet to seek his intercession. The Messenger of Allah ordered him to be sent back and said to him:

"*I have forgiven you and your deed. Seek forgiveness from your Lord and do not commit the same thing again.*"

Allah has forbidden believers from taking His enemies – and their own enemies – as protectors, forming friendships with them, or confiding in them regarding Muslim affairs and strategies. This is because they denied the Prophet who was sent to them and rejected what came to them of the Quran, revealed by their Lord. How can a believer reconcile faith in God and His Messenger with affection for those who reject it?

They expelled the Prophet and the Muslims from Mecca, and all this because of the Muslims' belief in Allah and what came from Him.

Allah revealed:

O you who believe, if you have left Mecca to strive in my cause and seek my pleasure, do not befriend my enemies and your enemies. Among you are those who secretly express their affection for my enemies and yours, but God knows what is revealed and what is concealed, and nothing is hidden from him. Whoever among you secretly expresses affection for the disbelievers or takes them as allies has indeed deviated from the path of justice and truth and strayed from the straight way.

Know, O you who believe, that if you encounter them in war or in peace, they will treat you as enemies. They will not show you mercy nor compassion; rather, their hands will reach out to you with violence, assault, and killing, and their tongues will assail you with insults, abuse, humiliation, and degradation. They wish that you would disbelieve and return to the polytheism you once practiced.

Know that the traitor who supports the enemy of Allah will not be helped by his family or his children on the Day of Resurrection, when matters will be decided and Allah will judge with His righteous judgment and God will reward everyone according to what they have done.

Every deed a person commits is under Allah's watch. He sees all actions, observes every individual, and will hold them accountable, granting each their due.

And you had an example in the Prophet Abraham and those who believed with him, and how they faced the idolaters. You must follow their way, for they declared to their polytheistic people: 'We have nothing to do with you, your polytheism, or the idols you worship besides God. We rejected your faith and your practices, and there is enmity between us until you believe in Allah alone and abandon idol worship, for idols brings neither harm nor benefit.' [433]

THE PROPHET'S HIDDEN CAMPAIGN

On Wednesday, the tenth of Ramadan, the Messenger of Allah set out while fasting. After the afternoon prayer he announced:

"*Whoever wishes to fast, may do so, and whoever chooses to break their fast, may do so.*"

He placed a hundred horsemen at the front to be in front of the Muslims. When they were between the valley of al-Arag and the well of al-Tulob (see Figure 48), they intercepted a scout from Hawazin. The Messenger of God interrogated him. The scout said that Hawazin had

gathered against him, and Thaqif supported them. They sent a messenger to Jerash - a place in Yemen - to seek help and make al-Dababa[1] and catapults.

The Prophet said:

"*Allah is sufficient for us, and He is the best Guardian.*"

The Messenger of God then ordered Khaled bin al-Walid to detain him, preventing him from alerting the enemy. The people did not know where the Messenger of Allah wanted to go, whether to the Quraysh or to the Hawazin or to the Thaqif. They wished to know.

When the Messenger of Allah came down to al-Arag, he was sitting with his companions and talking. Kaab ibn Malik said:

"*I will approach the Messenger of Allah and try to learn his destination for you.*"

He came and sat next to the Messenger of God and recited a poem to him to make him reveal his destination. The Messenger of God smiled and said nothing.

The people said:

"*By God, the Messenger of God has not revealed anything to you. We do not know whether he is going to the Quraysh or the Thaqif or the Hawazin.*"

Uyaynah came then to Prophet Muhammad, saying:

"*O Messenger of God, I have heard of your departure and of those who will meet with you. I came quickly, and I could not gather my people, for we would have had a great commotion. I see no war uniforms, I see no troops and I see no banners. Do you want to do the Umrah. I see no Ihram clothes, Where are you going, O Messenger of Allah?*"

He said:

"*Wherever Allah wills.*"

When the Prophet reached Qudaydah, Salim's tribe met him there. He organized the troops and the banners and distributed them to the tribes that were with him. Most of the tribes had gone out with him.

People from all the tribes joined him so that those who remained in the land would not be a threat. The Prophet knew the region and the tribes living in it very well. When Uyaynah saw the tribes taking the banners, he bit his fingertips. Abu Bakr said:

"*What do you regret?*"

He said:

---

[1] An "al-Dababa" is a war machine that is made of wood and leather. The wood is made in the form of a large box in which the men stand in the middle and push it. It is covered with thick leathers to protect it from blows and fire. It approaches the fortresses and digs underneath, while the roof protects them. It is only used to attack fortresses and is not suitable for battlefields.

"*To my people who fled with Muhammad. Where is Muhammad going, Abu Bakr?*"

He said:

"*Where Allah wills.*"

As they traveled, a man approached the Messenger of God and asked:

"*O Messenger of God, do you desire fair-skinned women and prized white camels of Banu Mudlaj?*"

The Prophet said:

"*God did not allow me to do so because of their respect for their fathers and their observance of the rules of slaughtering camels*."

The Prophet was offered to attack Banu Mudlaj under strong temptation in two directions: one is the temptation of sex, because the women of Banu Mudlaj have fair skin. And the other is the temptation of money, because Banu Mudlaj has the most expensive camels; the white camels. But the Messenger of God rejected this because Islamic law does not allow attacking others arbitrarily and without regulation. As for the Banu Mudlaj, it is not permissible to attack them because they maintain their kinship ties, honor their parents and slaughter camels correctly according to their Sharia.

The people remained uncertain about the Prophet's destination – whether he was leading them to Mecca, Thaqif or Hawazin. This is because all these options require such a large gathering of fighters. Moreover, they are all in one area and in nearby places, and the way there from Medina is the same way that the Prophet took to Qudaydah.

The Muslims marched toward Mecca, yet the Messenger of God did not publicly disclose their true destination or objectives. The news was also blinded from the Quraysh, and not a single word informed them of the path of the Messenger of God, and they did not know what he was doing. They then camped in Mar al-Dhahran[1] for dinner in the company of ten thousand Muslims. The Prophet instructed his companions to kindle ten thousand fires.

---

[1] A village in the Wadi (Valley) al-Dhahran near Mecca.

THE NIGHT BEFORE MECCA: ABU SUFAYN'S SURRENDER

Meanwhile, Abu Sufyan bin Harb set out with Hakim ibn Hizam, hoping to gather news. They met Badil bin Warqa and joined him. Together they went out to look for current events and to check if they would see anyone approaching or would hear anything important.

When they reached the bushes of Mar al-Dhahran - and this was in the evening - they saw the soldiers, the domes and the flames. The sight resembled the fires of Arafat. They heard the neighing of horses and the groaning of camels, filling them with fear.

Badil bin Warqa said:

"*These are Banu Amr (Banu Khuzaah) who are going to the war.*"

Abu Sufyan said:

"*Banu Amr are less than that, but maybe these are Tamim or Rabia.*"

They said:

"*Does Hawazin want to go to our land? By God, we don't know, this military is like the pilgrimage of the people.*"

al-Abbas mounted the Messenger of God's gray mule and departed from the camp. He recognized Abu Sufyan's voice and said:

"*Abu Hanzala?*"

Abu Sufyan also knew him and said:

"*Yes, Abu al-Fadl, may my father and mother be sacrificed for you.*"

al-Abbas said:

"*Woe to you. This is the Messenger of God with ten thousand!*"

Abu Sufyan exclaimed:

"*O my God! By God, may my father and mother be sacrificed for you. What should I do? Is there any way out?*"

He said:

"*Yes, ride on the back of this mule, and I will take you to the Messenger of God and ask him for safety for you. By God, if one of them were to catch you without the safety of the Messenger of God, he would kill you.*"

Abu Sufyan said:

"*By God, I can see that too.*"

al-Abbas said to them:

"*Embrace Islam, for I guarantee you safety until you reach the Messenger of God, for I fear that you may otherwise be killed before reaching the Prophet.*"

They said:

"*We are with you.*"

Abu Sufyan rode behind al-Abbas and he took them to the Messenger of God. Each time they passed a Muslim's fire, someone would call out:

"*Who is that?*"

and when they saw the mule of the Messenger of God and al-Abbas on

it, they said:

"*This is the uncle of the Messenger of God on his mule,*"

until they passed by the fire of Omar Ibn al-Khattab. When Omar saw them, he stood up and said:

"*Who is this. al-Abbas?*"

then he came and saw Abu Sufyan behind him and said:

"*O enemy of God. Praise be to God, who made you fall into our power without treaty or agreement.*"

They met at the door of the tent of the Messenger of God. al-Abbas asked permission to enter:

"*O Messenger of Allah, Abu Sufyan bin Harb, Hakim ibn Hizam and Badil ibn Warqa, whom I have granted safety, wish to come to you.*"

The Messenger of God said:

"*Bring them in.*"

Omar followed and said:

"*O Messenger of Allah, this is Abu Sufyan – delivered into our hands by Allah, without treaty or covenant. Allow me to strike him down.*"

When Omar insisted, al-Abbas said:

"*Wait, Omar, by God, if he were from the men of Banu Uday bin Kaab, you would not have said that, but you knew that he was from the men of Banu Abd Manaf.*"

They stayed with him all night and the Prophet of Allah advised them and invited them to Islam. They said:

"*We bear witness that there is no god but Allah.*"

The Messenger of Allah said:

"*Bear witness that there is no god but Allah and that I am the Messenger of Allah.*"

Badil testified, and Hakim bin Hizam. But Abu Sufyan said:

"*I do not know, by God, but against this there is still something in the soul, postpone it.*"

It was then said to Hakim bin Hizam:

"*Swear allegiance to the Messenger of God.*"

Hakim said:

"*I swear allegiance to you standing and will not prostrate or bow down to you.*"

The Messenger of God said:

"*From our side, we do not ask you to prostrate yourself, but you can swear allegiance standing up.*"

Hakim assumed the Prophet was like the kings of Persia and Rome, expecting people to bow or kneel in submission upon greeting him. He wanted to distinguish something for himself, namely that when he saluted and swore allegiance to the Prophet, he did not prostrate or kneel down, but saluted him standing up. However, the Prophet's reply to Hakim has

made it clear that there is no practice in Islamic law that involves bowing or prostrating to the Messenger of God, as such acts of bowing and prostration are reserved solely for God.

It was also said to Abu Sufyan:

"*Pledge allegiance.*"

He asked:

"*What do I do about al-Lat and al-Uzza?*"

Omar ibn al-Khattab said - while he was outside the tent:

"*Shit on them. by God, if you had been outside the dome, you would not have said it.*"

Abu Sufyan said:

"*Who is this?*"

They said:

"*Omar bin al-Khattab.*"

Abu Sufyan said:

"*How obscene you are. O Omar, what troubles you with my words and the words of my cousin!*"

The Prophet said:

"*Be a Muslim, you will be safe. O Abu Sufyan.*"

He said:

"*O Abu al-Qasim*[1]*, how generous you are. And how honorable you are.*"

The Prophet said:

"*Be a Muslim, you will be safe.*"

Abu Sufyan said again:

"*How generous you are. And how honorable you are*."

The Messenger of God then said:

"*O al-Abbas, bring him to your tent, and when morning comes, bring him to me.*"

al-Abbas took him to his tent, and it was near the tent of the Messenger of God. As Abu Sufyan sat in the tent, he regretted coming with al-Abbas and said to himself:

"*Who has done to himself as I have done? I came and extended my hand. If I had gone to Mecca and gathered al-Ahabish and others, I would have defeated him.*"

The Messenger of God heard what he said and called him out of his tent and said:

"*Then God would have put you to shame.*"

At dawn, all the soldiers responded to the call to prayer. Startled by the call to the prayer, Abu Sufyan asked:

"*What are these people doing?*"

---

[1] Abu al-Qasim is the Prophet Muhammad.

al-Abbas said:

"*The prayer.*"

Abu Sufyan then saw people gathering around the Prophet's ablution water, seeking blessings from it. Abu Sufyan said:

"*I have never seen a king like him, neither the king of Persia nor the emperor. O Abu al-Fadl. By God, your nephew has become a mighty king!*"

al-Abbas said:

"*It is not kingship, but it is prophethood.*"

He said:

"*Or that.*"

When the Messenger of God finished, he said to him:

"*O Abu Sufyan, has not the time come for you to know that there is no god but Allah?*"

He said:

"*May my father and mother be sacrificed for you, how generous you are. And how great is your forgiveness. If there had been a god with Allah, he would have given me something on the day of Badr and the day of Uhud. I sought aid from my god, and you sought aid from yours. By God, each time we met in battle, you triumphed over me. If my god was right and yours was wrong, I would have defeated you.*"

The Prophet then said:

"*Woe to you, Abu Sufyan! Is it not time for you to realize that I am the Messenger of God?*"

He replied:

"*May my father and mother be sacrificed for you! How patient and generous you are, and how great is your forgiveness. But by God, there is still something in my heart that I cannot express.*"

He returned to the tent, and a short while later, al-Abbas came to the Prophet and said:

"*Abu Sufyan wishes to speak with you, O Messenger of God.*"

The Prophet said:

"*Bring him.*"

When he entered, the Prophet said:

"*Is it not time to become a Muslim?*"

al-Abbas said to him:

"*Say it or he will kill you.*"

He said:

"*I bear witness that there is no god but Allah and that you are the Messenger of God.*"

The Prophet laughed and said:

"*Take him back with you.*"

al-Abbas said:

"*Abu Sufyan loves honor, honor him.*"

The Prophet said:

"*Whoever enters the house of Abu Sufyan is safe*."

He said:

"*My house will not suffice*."

The Prophet said:

"*Whoever enters the house of Hakeem bin Hizam is safe, and whoever enters the mosque is safe.*"

Abu Sufyan said:

"*The mosque cannot accommodate everyone.*"

The Prophet said:

"*And whoever closes his door is safe.*"

Abu Sufyan said:

"*That would suffice*."

The Prophet wanted to maintain respect for the sanctuary of God and the dignity of His house, for therein lies the protection of Islam. Therefore, he proclaimed safety for the people of Mecca so that not a drop of blood would be shed in the sanctuary of God.

Though the Messenger of Allah extended this favor to Abu Sufyan, granting him a semblance of honor, he subtly withdrew it in a way that made it clear to all – it was merely a formal gesture, devoid of true honor. Abu Sufyan not only failed to gain the respect and prestige he sought, but he was also stripped of what he had unjustly acquired. And this is because the Messenger of God equated entering the house of Abu Sufyan with entering the house of any person in Mecca. He even equated it with anyone who took a non-combatant position, thus degrading the position that Abu Sufyan had taken for himself and making him like any other person from Mecca.

Abu Sufyan and Hakim bin Hizam said:

"*O Messenger of God, you have gathered the lowest people, familiar and unfamiliar to your family and clan.*"

The Messenger of God replied:

"*You are unjust and immoral! You violated the treaty of Hudaybiyah and showed your hostility toward the Banu Kaab within the sacred sanctuary of Allah.*"

Hakim and Abu Sufyan said:

"*You speak the truth, O Messenger of God.*" "*O Messenger of God, endeavor to devise a plan against Hawazin, since they are not your relatives and they are the most hostile to you.*"

The incitement of Abu Sufyan and Hakim toward the Messenger of God against Hawazin was not intended to establish truth or spread the faith. Rather, it stemmed from unjust tribal motives, as they claimed to be more distant in kinship and more intense in enmity toward him. The Messenger of God said:

"*I hope that my Lord will grant me all of this – The conquest of Mecca, the strengthening of Islam within it, the defeat of the Hawazin, and the acquisition of their wealth and offspring.*" [434]

More than twenty years have passed since the mission of the Messenger of God, of which the Prophet spent thirteen years in Mecca. During this time, he showed them the teachings of Islam, explained its doctrines and rules to the people and read the Quran to them. Yet, through their words and actions, they reveal a fundamental misunderstanding of him and his teachings: this is apparent in how they perceive Muhammad – not as a Prophet, but as a ruler.

The Messenger of God would not force people to believe. But someone like Abu Sufyan, who commits the crime of fighting the truth, fighting Allah and His Messenger and killing the believers, can only escape a just punishment for his aggression if he abandons his stance.

When Abu Sufyan got up to leave, the Messenger of God said to al-Abbas:

"*Hold him in the valley until the soldiers of God pass by him.*"

al-Abbas caught up with him and stopped him. Abu Sufyan said:

"*Treason. O Banu Hashim?*"

al-Abbas said:

"*The people of prophecy do not betray, but I need you for something.*"

Abu Sufyan said:

"*Can you start with that?*"

THE PROPHET'S PEACEFUL ENTRY INTO MECCA

The Messenger of Allah gave a banner to Saad ibn Ubadah, who stood at the forefront of the battalion. As Saad passed by with the Messenger of Allah's banner, he called out to Abu Sufyan and said:

"*Today is the day of battle; today sanctity will be breached; today Allah will humble Quraysh.*"

When the Messenger of Allah passed by Abu Sufyan, Abu Sufyan asked:

"*O Messenger of Allah, have you commanded the killing of your own people?! Do you not know what Saad ibn Ubadah has proclaimed?!*"

The Messenger of Allah inquired:

"*What exactly did he say?*"

Abu Sufyan told him what has Saad said. Abu Sufyan then said:

"*I beseech you by Allah regarding your people. You are the most just, the most merciful, and the most faithful in upholding family bonds.*"

It appears that Saad ibn Ubadah uttered those words out of his fervent emotions, intending to intimidate Abu Sufyan. However, the Prophet was

keen on maintaining peaceful movements to preserve Allah's sanctity. He responded:

> "*Saad is lying, O Abu Sufyan. Today is the day of mercy, Today is the day God glorifies the Kaaba. Today is the day the Kaaba gets its new cover. Today is the day God honored the Quraysh.*"

The Messenger of Allah then sent Ali ibn Abi Talib to Saad, instructing him:

> "*Catch up to him, take the banner, and be the one to carry it into the city. Enter peacefully.*"

Ali took the banner from Saad and added it to his own standard. Thus, he entered Mecca with two banners. The Prophet feared that Saad might become distressed or change his mind, so he ordered the banner to be given to his son Qais. However, Saad worried that his son might act violently, so he requested the Messenger of Allah to take it back. At that moment, Zubair took it.

Taking the banner from Saad was not meant to humiliate him or diminish his status. It was taken from him to be given to someone more deserving—Ali ibn Abi Talib—to carry it peacefully into Mecca. This decision avoided any provocative or challenging situations and ensured that Qais ibn Saad would place it at al-Hujun. Passing the banner to his son, honored Saad and preserved his dignity.[502]

The Muslims continued their march until they reached Dhu Tuwa. There they stopped and waited for the Messenger of God until the people gathered there. The Messenger of God arrived, leading his green battalion on his camel, Qaswa. Humbly bowing his head before God, he recited Surah al-Fath:

> In the name of Allah the most Gracious, the most Merciful
> ﴿*And We have bestowed upon you a clear victory, that Allah may forgive you of your sins, what was before and what will be after, and that He may complete His favor upon you and guide you to a straight path.*﴾ [435]

The sin mentioned in the verse refers to what the polytheists regarded as his sin, namely his call to Islam and his rejection of the religion of the Quraysh and the wars against them and the killing of their men. But then came the conquest of Mecca, which broke their power and enabled them to enter the religion of God. Recognizing their own interests, they admitted their mistake and acknowledged that he was right. And so they absolved him of what they had once considered sins.

The Messenger of God marched from Adhakhar and camped north of Mecca. He ordered al-Zubair bin al-Awam to enter one side of the highest point of Mecca from Kada' and to raise his banner in al-Hujun and not to leave it until he comes to him. He also ordered Khaled bin al-Walid to enter from the lower side of Mecca, from al-Lait (see Figure 53). The Prophet

instructed his commanders to restrain their forces, engaging only those who initiated hostility.

"*O Allah, the true life is the life of the Hereafter,*" said the Prophet as he entered Mecca.

People anticipated the grandeur of a king, the pride of a ruler, and the strength of a conqueror in the Messenger of God. Instead, they witnessed a profound display of servitude to God – a remarkable image of submission and reverence. This victorious conqueror bowed his head in humility before God as he beheld the conquest of Mecca and the multitude of Muslims. In this situation, the Prophet did not seek support from the people; he stood alone before God. He pleaded with God alone, without a partner. He asked God to grant victory to him and those who were with him. He had no desire to win through them.

As Khaled bin al-Walid entered as instructed by the Messenger of God, a group of polytheists blocked his path. Brandishing weapons, they unleashed arrows and warned:

"*Do not enter by force!*"

He shouted at his companions and fought them, killing twenty-four men of Quraysh and four of Hudhail. The rest escaped everywhere. A group of them made their way over the tops of the mountains, and the Muslims followed them. When the Messenger of God entered Mecca, he saw some of the polytheists fleeing from Khaled's army while carrying weapons and said:

"*What are these weapons? Did I not forbid you from fighting?*"

The Messenger of God scolded Khaled and said to him:

"*You fought, and you were forbidden to fight!*"

Khaled said:

"*O Messenger of God, they are the ones who started fighting us and shot at us with arrows. I restrained myself as much as possible and called them to Islam and called them to join what the people have entered into. But they refused. Until I had no other choice but to fight them, I fought them. God granted us victory over them and they scattered in all directions*."

The Prophet said:

"*Stop chasing them.*"

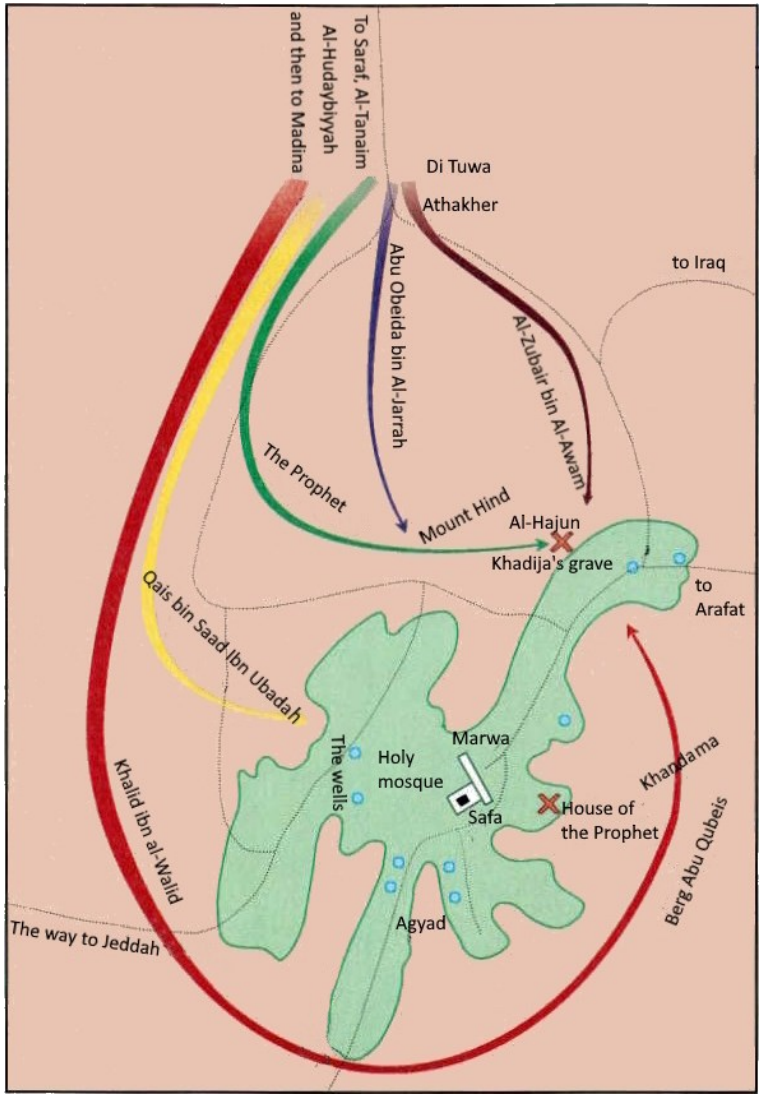

Figure 53: Plan of the Conquest of Mecca.

Indeed, Khaled killed many of them, despite their lack of resistance, thereby violating the Prophet's orders. A group of them even fled to the sea, into the mountains and toward Yemen, but Khaled continued their persecution until the Prophet ordered him to stop for the second time.

Abu Sufyan rushed and entered Mecca along with Hakim bin Hizam, both shouting loudly:

> "*O people of Quraysh, this is Muhammad who has come with an unstoppable army that you are no match for. Whoever enters the house of Abu Sufyan is safe.*"

Hind bint Utbah stood up, grabbed him by the moustache and said:

> "*Kill the one with the fat belly and thin legs, who has no good, uglier than anyone among his people.*"

The people of Mecca said:

> "*Allah fight you, what good is your house to us.*"

Abu Sufyan said:

> "*Whoever enters his house is safe, whoever enters the mosque is safe, and whoever lays down his weapon is safe.*"

Thereupon the people dispersed to their houses and to the mosque and began to lock it and put their weapons on the paths for the Muslims to take.

Thousands of Muslims poured into Mecca from all directions, as Allah declared:

> ﴿*And say, 'The truth has come, and falsehood has vanished. Indeed falsehood is bound to vanish.'*﴾

That is, say, O Muhammad: The truth has come, and it is Islam that carries the truth in its beliefs, judgments and laws. After the appearance of truth, no trace of falsehood remains. For falsehood was always inherently dead – it leads to death and carries death within it. Therefore, there is no survival for it, but its fate and its share is disappearance.[436]

Mecca was shaken by the words of the companions of the Messenger of God:

> ﴿*And say, 'The truth has come, and falsehood has vanished. Indeed falsehood is bound to vanish.'*﴾

THE PROPHET'S SERMON IN THE SACRED MOSQUE

The Messenger of God set up his tent in al-Hajun, within Wadi Abi Talib, refusing to stay in any of Mecca's houses. When he approached Adhakhar and saw the houses of Mecca, he stood up and thanked God and praised Him and looked at his tent and said:

> "*This is our home, O Jabir, where the Quraysh have conspired against us.*"

Here Jabir remembered a speech he had heard from him earlier in Medina:

"*Our home, when God opens Mecca for us, is the hillside in front of Banu Kinana, where the disbelievers of the Quraysh have conspired against us.*"

He then came to Umm Hani bint Abi Talib[1] and said:

"*Do you have any food for us?*"

She replied:

"*I only have dry pieces of bread, and I am ashamed to give it to you.*"

He said:

"*Bring them here.*"

She brought the bread to him and he broke it into pieces in water. She brought him then some salt and he asked her:

"*Do you have any soup for dipping?*"

She replied:

"*I have nothing, O Messenger of God, only some vinegar.*"

He said:

"*Bring it,*"

then he poured it on the bread and ate it. Afterwards he thanked God and said:

"*Vinegar soup is good, Umm Hani. No house will be poor in soup if it has vinegar.*"

The Messenger of Allah entered Mecca without Ihram and continued to carry his sword and helmet. He asked for his camel and went with the horses and set off with them. He reached the Kaaba and saw it with the Muslims. There were numerous idols surrounding the Kaaba. He touched the corner of the Kaaba with his staff and proclaimed the takbir. The Muslims said the takbir like him until Mecca shook. The Messenger of God signaled them to be silent while the polytheists on the mountains looked on. He circled the house and then went to the black stone, touched it. As he circled, he pointed at each statue, striking it with his staff in the stomach or eye, while declaring:

﴿*And say, 'The truth has come, and falsehood has vanished. Indeed falsehood is bound to vanish.'*﴾

The idols fell on their faces without being touched, and the people of Mecca said:

"*We have never seen a more magical man than Muhammad!*"

In this crowd was one who wanted to assassinate the Prophet by taking advantage of the large gathering of people around him. His name was

---

[1] Fakhta, daughter of Abu Talib, is also known by her nickname, with which she became famous, namely Umm Hani. She is the cousin of the Prophet and the sister of Ali ibn Abi Talib.

Fadalah. As he approached the Messenger of God, the Messenger of God said:

"*Fadalah?*"

Fadalah replied:

"*Yes.*"

The Prophet asked:

"*What were you thinking?*"

Fadalah replied:

"*Nothing, I was thinking about God.*"

The Messenger of God laughed and then said:

"*Ask God for forgiveness.*"

The Prophet then placed his hand on Fadalah's chest and reassured him.

After completing the circumambulation, the Prophet turned to Abraham's station (Maqam) and prayed two rak'ahs. He then came to the idols above the Kaaba and said:

"*O Ali, get on my shoulders and destroy the idols.*"

Ali replied:

"*O Messenger of God, go up. You are more honorable than me, so I will not climb higher than you.*"

The Prophet said:

"*You cannot bear the burden of prophethood, go up.*"

Ali climbed up. The Messenger of God asked:

"*What do you see, Ali?*"

Ali replied:

"*I see that God has honored me through you. If I wished to touch the sky, I feel I could reach it.*"

The Messenger of God said:

"*Blessed are you that you work for the truth, and blessed am I that I carry for the truth.*"

He then took the idols from the Kaaba and threw them down.

After the circumambulation, he sent Bilal to Othman bin Talha to get the key of the Kaaba from him. Bilal came to Othman and said:

"*The Messenger of God commands you to give the key.*"

His mother said:

"*No. By al-Lat and al-Uzza, I will never give it to you.*"

This delayed Othman and the Messenger of God waited for him. Sweating he asked:

"*What is delaying him? Send someone to find out what is holding him up.*"

When they finally brought the key, the Messenger of God took it and opened the Kaaba. He called Omar Ibn al-Khattab to him and said:

"*This is the fulfillment of my vision.*"

Omar ibn al-Khattab appeared to still harbor doubts about the

Messenger of God's vision, despite it being a revelation.

The Messenger of God returned to Othman and said:

"*Take the key forever, for no one shall take it from you except a tyrant. O Othman, God has entrusted His house to you, eat lawfully of what comes to you from this house.*"

When Othman turned around, the Prophet called him back and said:

"*Wasn't that what I told you?*"

The Messenger of God mentioned what he had told him before the emigration (Hijrah) in Mecca:

"*Perhaps one day you will see this key in my hand, and I will put it wherever I want.*"

The Messenger of God then entered the Kaaba and proclaimed the praises of God in its corners and prayed two rakahs. He then ordered the removal of the images in the Kaaba. He opened the door and the people gathered around him, sitting around the Kaaba.

He said aloud:

"*There is no god but Allah, alone without partners. He has fulfilled His promise, made His servant victorious and defeated the parties(al-Ahzab) alone. O people of Quraysh, what do you say? What do you think I am doing to you?*"

Figure 54: An imaginary representation of the Prophet preaching in front of the Kaaba.

They said:

"*We say everything is good, and we think it is good. A generous prophet, a generous brother and a generous nephew, and the decision is yours.*"

The Messenger of God said:

"*I say, as my brother Yusuf said: ﴿No reproach shall come upon you today. Allah forgives you, for He is the Most Merciful of the merciful.﴾*[437]*, Go, you*

are free[1]."

The Messenger of God granted them the freedom, allowing them to live as free people rather than enslaving them. Then the Messenger of God said:

"*God has taken away from you the fanaticism of the Jahiliya, it's arrogance and it's boasting about forefathers. You are all from Adam and Adam is from dust.*"

He recited the verse:

﴿*O mankind, indeed We have created you from male and female and made you nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and all-aware.*﴾ [438]

After that he sat down and said:

"*O people, people are divided into two groups: a reverent, honorable believer and a wretched, mean unbeliever who is worthless in the sight of Allah. Indeed, Allah has made Mecca sacred since the creation of the heavens and the earth. Thus, Mecca is sacred (and no one may enter its armed) it was never permitted before me, nor it will be after me. It was only allowed to me for one hour a day, and it is forbidden until the Day of Resurrection.*"

After that he began to counsel them and teach them the religious regulations until he said:

"*I speak these words and ask God's forgiveness for me and for you.*"

The Messenger of God went to the side of the mosque after his sermon and brought a bucket of zamzam water and washed his face with it. People hurried to seek blessings with the water of the Prophet's ablution.

THE ALLEGIANCE TO ISLAM AT MECCA

The Prophet sat in an area called Misfalah in Mecca so that the people there could pledge allegiance to Islam. Men, women, and children gathered to pledge allegiance, affirming faith in God and testifying that there is no god but Allah and that Muhammad is His servant and messenger.

When he had finished with the men, the women began to swear allegiance to him, including Hind bint Utbah, the wife of Abu Sufyan, who was veiled and disguised out of fear. She approached the Messenger of God and the Prophet said to all women:

"*Swear allegiance that you will not associate anything with God.*"

Hind then raised her head and said provocatively:

"*By God, you ask of us what you do not ask of men!*"

He said:

---

[1] Since then, they are called the Released (al-Tulqaa in Arabic).

"*And don't steal.*"

She replied:

"*By God, I had taken some money from Abu Sufyan, and I didn't know whether it was lawful or not.*"

Abu Sufyan said - and he witnessed what she said:

"*What happened in the past, you are free from that, may God forgive you.*"

The Prophet said:

"*Do not commit adultery.*"

Hind said:

"*O Messenger of God, does a free woman commit adultery?!*"

The Prophet continued:

"*And do not kill your children.*"

Hind questioned the Prophet's words, saying:

"*We raised them as children, yet you killed them when they grew older. You know better about them.*"

Omar bin Alkhatab laughed and the Messenger of God smiled when she assumed that he had not recognized her.

He said:

"*Do not bring forth slander that you invent between your hands and feet.*[1]"

She said:

"*By God, committing slander is ugly, and some forgiveness is better.*"

After that he said:

"*Do not be disobedient in good.*[2]"

She said:

"*By God, we have not gathered with you to disobey you.*"

Although this woman frequently interrupted the Prophet and spoke to him disrespectfully, he ignored her and did not comment on her words. He then asked for a Bucket of water, dipped his hand in it, and withdrew it before saying:

"*Place your hands in this water, for this is the oath of allegiance.*"

He ascended Mount Safa until he could see the Kaaba. Raising his hands, he praised God and prayed. The Ansar stood nearby, murmuring to one another:

"*He longs for his homeland and has compassion for his people.*"

Then a revelation came, and the Messenger of God called out:

"*O Ansar.*"

They responded:

"*At your service, O Messenger of God.*"

---

[1] This means that they committed adultery, then became pregnant and falsely attributed the pregnancy to their husbands.

[2] Meaning: Do not be disobedient to God, and in doing good for people.

He said:

"*You said: He longs for his Homeland and has compassion for his people.*"

They said:

"*That is what we said O Messenger of God.*"

He said:

"*No, I am the servant of God and His Messenger. I have emigrated to God and to you. The Life is your life and the death is your death.*[1]"

They came to him weeping and said:

"*By God, O Messenger of God, we have not said what we said except that we wanted to keep God and His Messenger to ourselves out of greed.*"

The Messenger of God reassured them:

"*God and His Messenger understand and believe you.*"

The Prophet stood then on Mount Safa and proclaimed:

"*O sons of Hashim, O sons of Abd al-Muttalib, I am the Messenger of God to you. I am concerned about you. Do not say: 'Muhammad is one of us. By God, neither you nor anyone else is counted among my followers except the God-fearing. I will not recognize you if you come to me on the day Resurrection burdened with worldly concerns while others carry the Hereafter. I have warned you and asked you to be cautious. I have certainly absolved myself of any responsibility between me and you, and between God Almighty and you. Indeed, I have my deeds and you have your deeds.*" [439]

THE PROPHET'S JUDGMENT IN MECCA

The Prophet Muhammad pronounced retribution upon certain criminals and murderers, instructing the Muslims:

"*Ensure the safety of all people except these. Execute them, even if they cling to the curtains of the Kaaba.*"

The number of them was about twenty people, both men and women. The death sentence was imposed for their offenses, including murder, waging war against Allah and His Messenger, and inciting enmity against Muslims through words and deeds.

Upon hearing of their sentences, some criminals fled, while others sought protection and intercession from their families. Yet, most of them returned to the Messenger of Allah, and upon embracing Islam, he forgave them and granted them protection. This was because the crimes they committed, though atrocious, were on a personal level and could be transcended, and forgiveness was warranted for the sake of greater causes. Among them was: Wahshi ibn Harb, who had killed Hamza, the Prophet's

---

[1] Meaning: I am staying with you – I live with you and I die with you.

uncle, but later converted to Islam. He was forgiven. Abd al-Uzza ibn Khatal, who killed a follower of the Prophet and then apostatized from Islam, was executed for it. Muqays ibn Sababah, who also killed a follower of the Prophet, was executed for it. Hind bint Utbah, who gave the order to kill Hamza and ate his liver, converted to Islam and was forgiven. Zuhayr ibn Umayyah, the brother of Umm Salama, the Prophet's wife, converted to Islam and was forgiven. Hubaira bin Abi Wahb, the husband of Umm Hani, fled and died as an unbeliever. Safwan ibn Umayyah, who fought the Prophet and plotted to kill him, converted to Islam and was forgiven.

Ali discovered that Umm Hani, the daughter of Abu Talib, was sheltering fugitives from Banu Makhzum, including al-Harith bin Hisham and another man, safeguarding them from the fighters until they could present themselves before the Messenger of God for judgment. Ali walked toward their house, armed with iron armor, and shouted:

"*Bring out those whom you harbor.*"

They began to tremble before him. Umm Hani came out to him - she did not recognize him - and said:

"*O servant of God, I am Umm Hani, the cousin of the Messenger of God and the sister of Ali bin Abu Talib, leave my house.*"

Ali replied:

"*Bring them out.*"

She said:

"*By God, I will complain about you to the Messenger of God.*"

Ali took off his helmet, she recognized him and said:

"*May I be sacrificed for you, I have sworn to complain about you to the Messenger of God.*"

He said to her:

"*Go, fulfill your oath. He is there, in the valley.*"

She went to the Prophet, who was bathing in a tent, with Fatima shielding him from view. When the Messenger of God heard her words, he said:

"*Welcome, Umm Hani.*"

She said:

"*May my parents be sacrificed for you, I complain to you about what I have witnessed from Ali today.*"

She told him everything. The Messenger of God said:

"*I have given protection to those whom you have given protection.*"

Fatima remarked:

"*Umm Hani, have you come to complain about Ali for terrifying the enemies of God and His Messenger?*"

The Messenger of God said:

"*God has thanked Ali for his efforts, and I have given protection to those*

whom Umm Hani has given protection."

Then the Messenger of God took a garment, wrapped himself in it, prayed eight rak'ahs.

Only four or five criminals, directly responsible for murdering Muslims, faced executions. Abd al-Uzza ibn Khatal was executed because he had killed a Muslim from the Ansar, who was sent with him as a messenger by the Prophet. Abd al-Uzza had treacherously murdered him and stolen the money entrusted to them by the Prophet. Abd al-Uzza then fled to Mecca and tried to foment war against the Prophet with the help of two indecent singer women. Though Abu al-Uzza clung to the curtains of the Kaaba, the Prophet did not waver in carrying out justice against him. This punishment was part of respecting and cherishing the Kaaba by practicing justice and bringing criminals to justice.

Sufyan ibn Umayyah, Akrama ibn Abi Jahl, and those who were involved in the massacre of the Banu Khuzay'a fled when the Prophet conquered Mecca. However, they later returned as Muslims and the Prophet forgave them. Hind bint Utbah, who had ordered the killing of the Prophet Muhammad's uncle Hamza, came to him when he was on the ground of the shrine. She embraced Islam, saying:

> "*Alhamdulillah (Praise be to Allah), Who has revealed the faith that He has chosen for Himself. Let your mercy reach me, O Muhammad. I am now a believer in God.*"

She then unveiled her face and said:

> "*I am Hind bint Utbah.*"

Prophet Muhammad replied:

> "*Welcome.*"

She then confessed:

> "*My husband Abu Sufyan is miserly and does not provide adequately for me and my children. I have taken from his wealth in secret, without his knowledge.*"

The Prophet Muhammad replied:

> "*Take what is sufficient for you and your children, but act within the bounds of what is permissible (Maruf).*" [440]

AFTER THE CONQUEST OF MECCA

The Messenger of God appointed Itab bin Usayd as ruler of Mecca. Newly converted to Islam, he was only eighteen years old. Since Itab was from Quraysh and lived in Mecca, the elders of Quraysh were less envious of him and less sensitive toward him.

The Messenger of God then dispatched his companions to destroy the prominent worshiped idols in the region instead of Allah. Khaled bin al-Walid was tasked with demolishing al-Uzza, Amr bin al-Aas with Suwa, and Saad bin Zaid al-Ashli with Manat.

The Prophet of God sent battalions to the tribes surrounding Mecca, calling them to faith in Allah and His Messenger and urging them to abandon idol worship. Some of them converted to Islam, while others remained hostile.

Among these tribes was Banu Jadhimah. The Prophet sent Khaled bin al-Walid to them to call them to God. Khaled was sent to invite them to Islam, not to fight. However, upon seeing him, the people armed themselves. Khaled asked:

"*What is going on?*"

They replied:

"*We are Muslims, we have prayed and we have built mosques in our courtyards. We called for prayer there.*"

Khaled asked:

"*Why are you carrying these weapons?*"

They replied:

"*We have enmity with an Arab people, and we feared you might be them. That is why we took up arms.*"

They said:

"*O Khaled, we have not taken up arms against Allah and His Messenger. We are Muslims. If the Messenger of Allah has sent you to collect alms, then these are our camels and sheep. Take them.*"

Khaled replied:

"*Lay down your weapons.*"

They said:

"*We fear that you might take revenge on us because of the disputes from the pre-Islamic era that Allah and His Messenger have wiped out.*"

Khaled had a hostile relationship with them because they had killed his uncle in the pre-Islamic era. After they laid down their weapons, Khaled's companions turned away from them and they camped nearby. Shortly afterward Khaled and his men launched an attack, killing some and taking others captives. He then ordered his soldiers:

"*You all have to execute your captives.*"

They killed the prisoners. Later they reached the Messenger of God and

told him the news. Shocked, the Prophet exclaimed:

"*Was there not a single merciful man among you?!*"

When Khaled bin al-Walid approached the Prophet, he turned away in anger, displeased with his actions against Banu Jadhimah. Abd al-Rahman bin Awf criticized Khaled for what he had done. He said:

"*O Khaled, did you act according to the pre-Islamic mentality? Did you kill them because of the death of your uncle al-Fakih.*"

Omar bin al-Khattab supported him against Khaled. Khaled explained:

"*I killed them out of revenge because they killed your father.*"

Abdul Rahman said:

"*You are lying, by God. I killed my father's murderer, and Othman bin Affan witnessed his killing.*"

Then Abdul Rahman turned to Othman and said:

"*I ask you by God, did you know that I killed my father's murderer?*"

Othman said:

"*Yes, by God.*"

Abd al-Rahman then said:

"*Woe to you, Khaled. If I had not killed my father's murderer, would you kill people who are Muslims because of my father?*"

Khaled asked:

"*Who told you that they had embraced Islam?*"

Abdul Rahman replied:

"*All the members of the battalion told us that you saw them. They have built mosques and embraced Islam. You attacked them with the sword.*"

Kahled said:

"*The Messenger of the Messenger of God came to me to order me to attack them because they refused to accept Islam.*"

Abdul Rahman replied:

"*You lied to the Messenger of God.*"

The Prophet summoned Ali and instructed him:

"*O Ali, go to these people, assess their situation, and bury the remnants of ignorance (Jahiliya) beneath your feet."*

Ali went to them, brought money that the Messenger of God had sent, and paid them the blood money for the dead as well as compensation for the loss of money and property. He even paid blood money for the dogs. He left nothing of blood or money that was not paid. Ali asked them when he had finished:

"*Do you have any money left that has not been paid?*"

They replied:

"*No.*"

He said:

"*I'll give you some of this leftover money to other losses that neither we nor you know about, just to be on the safe side*."

He did so and returned to the Messenger of God to tell him the news. The Prophet said:

"*You have done well.*"

The Messenger of God stood, turned toward the direction of the prayer, raised his hands, and with tears in his eyes, declared:

"*O Allah, I absolve myself of Khaled bin al-Walid's actions.*" He repeated this three times.

Khaled bin al-Walid exonerated himself from retribution by claiming that he thought the Banu Jadhimah were infidels when he killed them. Thus the retribution fell away from him and he was only obliged to pay the blood money of those killed and compensate them for all that they had lost.

The Messenger of God stayed away from Khaled for a while, but Khaled kept trying to speak to him. He swore that he had not killed them out of revenge or enmity and that he had not heard them profess Islam. The Messenger of God was very sad about what Khaled bin al-Walid had done. But he was relieved to know that Ali had judged them according to God's judgment and compensated them for their losses.

The Messenger of God said to Ali:

"*What you have done is dearer to me than red camels.*"

Ali had given Banu Jadhimah money so that they could rejoice as much as they were sad. Even if some money was left over, he gave it to them to calm the fears of their wives and children. He said to the Messenger of God:

"*I had some left over and I gave it to them so that they would be pleased with you, O Messenger of God.*"

Despite his sorrow, the Messenger of God found great joy in Ali's actions. He said to him:

"*O Ali, you have given them so that they may be pleased with me. May Allah be pleased with you. O Ali, you are to me what Aaron was to Moses, except that there will be no prophet after me.*"

The Prophet then declared:

"*You are the leader of my nation. Blessed is the one who loves you and follows your path. And doomed is the one who rejects you and turns away from your path until the Day of Resurrection.*" [441]

BATTLE OF HUNAYN

Before the conquest of Mecca, the nobles of Hawazin and Thaqif had already assembled, driven by arrogance and a combative spirit. They began planning to attack the Messenger of God, seeking to strike first. Then, after the conquest of Mecca, they said:

> "*Muhammad is no longer preoccupied elsewhere, and nothing stands between him and advancing toward us. It is better to attack him before he attacks us.*"

Hawazin made her decision, and Malik bin Awf bin Saad bin Rabia al-Nasri, who was thirty years old, gathered them - all the Thaqif, Nasr and all the Jashm, Saad bin Bakr and people from Banu Hilal. But Kaab and Kulab were not among them.

As Hawazin prepared for battle, they sought the leadership of Duraid bin al-Samma. Though blind and 120 years old, was a seasoned warrior renowned for his bravery and chivalry. He said:

> "*What is this? I am blind and can no longer ride a horse. But I will come with you and give you my opinion on the condition that you do not contradict me. If you do not accept my advice and oppose me, I will stay here and not go with you.*"

They said:

> "*We will not contradict you.*"

Malik bin Awf came to him and the people gathered around him. They said to him:

> "*We will follow your instructions.*"

Duraid said to Malik:

> "*O Malik, you are fighting a noble man who has subjugated the Arabs. The non-Arabs and those in the Levant fear him. He expelled the Jews from Hejaz, some of them were killed and some were expelled and humiliated. The day you meet Muhammad, you will have nothing like it.*"

Malik said:

> "*I hope that tomorrow you will see what makes you happy.*"

Duraid said:

> "*My house remains where you see it. So, when you gather the people, I will join you.*"

When he left, Malik kept Secret his intention to bring along women, children and wealth.

Their total number was thirty thousand, and they gave Malik ibn Awf the leadership. Malik's army marched with women and children until they reached Awtas, where they set up camp. Then people flocked from all directions to join the Hawazin army. Duraid bin al-Samma arrived in a small

howdah[1] that was guided by people due to his old age. When the Sheikh descended, he touched the ground with his hand and said:

"*Which valley are you in?*"

They replied:

"*In Awtas.*"

He said:

"*Yes, it is an easy terrain for horses. It is neither steep nor soft ground. Why do I hear the crying of the little ones, the grunting of the camels, the neighing of the horses, the bleating of the sheep and the mooing of the cattle?*"

They said:

"*Malik has taken the children, the animals and the possessions.*"

Duraid said:

"*He promised not to contradict me. He did not listen to me. I will go back to my family and leave this behind.*"

Duraid was then asked:

"*Will you meet Malik and talk to him?*"

Malik was called to him and Duraid said:

"*O Malik, you have become the leader of your people and there is no day like this coming day. Why do I hear the crying of babies, the grunting of camels, the braying of donkeys, the bleating of sheep and the mooing of cows?*"

Malik said:

"*I have taken the children, livestock, the women and people's money with me.*"

Duraid said in astonishment:

"*Why?*"

He replied:

"*I wanted to make sure that every man had his family and property behind him so that he could fight for them.*"

Duraid interrupted him and said to himself:

"*He's a fool, by God. He knows nothing about war!*"

Duraid exasperated, clapped his hand together and asked:

"*Can the defeated accomplish anything? If you want to win the battle, it will only benefit you if a man fights for you with his sword and spear. If you are going to lose, it will be a disaster for your family and property. O Malik, you have done nothing by leaving the women and children of Hawazin to the enemy's horses. Put the money, the women and the offspring away from the enemy and in the fortresses of your country. Face the people with your horses and let the men advance between the ranks of the horses or stand in front of the horses. If victory is yours, those behind you will catch up and follow, and if*

---

[1] howdah is a platform or seat that is mounted on the back of an elephant, camel, or other large animals to transport people.

you lose, you have already secured your family and your property. "

Malik bin Awf said:

"*By God, I will not do it, and I will not change my decision that I have made. You have grown old and your spirit is weak.*"

He laughed at what Duraid was saying. Duraid became angry and said:

"*This is not the right opinion for you either, O people of Hawazin. He will hand over your women and children to the enemy. He will give your enemy the upper hand over you. And he will retreat to the fortress of the Thaqif and leave you. Turn away from him and leave him.*"

Malik plunged his sword into the ground and shouted:

"*O people of Hawazin, By God, obey me, or I will throw myself upon this blade!*"

They came together and said:

"*By God, if we do not obey Malik, he will kill himself, and he is a young man, and we will stay with Duraid, who is an old man, and there will be no battle.*"

They then agreed with Malik. Duraid realized they had rejected his counsel. He asked:

"*O people of Hawazin, what have Kaab and Kulab done?*"

They replied:

"*They will not take part in the war.*"

He said:

"*The wise men are not participating. If it had been a day of victory and honor, they would not have stayed behind. O people of Hawazin, turn back and do as they have done.*"

They refused his request. Duraid said:

"*Which one of you will join the war?*"

They said:

"*Amr bin Amer and Awf bin Amer.*[1]"

He said:

"*These two tribes are from Banu Amer, their presence will neither benefit nor harm.*"

Malik questioned Duraid:

"*Is there any other strategy?*"

Duraid said:

"*Yes, if you lay an ambush, they will help you. If the people attack you, the ambush will come at them from behind, and you can then attack them from the front. And if you are winning, none of the enemy could escape.*"

Duraid said:

---

[1] Awf bin Amer bin Rabiaa was one of the nobles of the Hawazin tribe. He and his brother Amr bin Amer participated in the Battle of Hunayn.

"*Who is at the head of Muhammad's army?*"

They said:

"*Banu Salim.*"

He said:

"*This is not a new habit for them. May my camel keep me away from the arrows of their horses.*" Then he stepped back.

Upon hearing news of Hawazin's mobilization, the Messenger of God reflected carefully before deciding on an attack. Instead, he sent Abdullah bin Abi Hadrad to infiltrate their ranks, instructing him:

"*Learn their plans and bring us their knowledge.*"

Abdullah arrived at Malik bin Awf's tent, where the chiefs of Hawazin have gathered. He overheard Malik telling his men:

"*Muhammad has never faced a true army before – only ignorant foes who knew nothing of war, and yet triumphed. When dawn comes, line up your cattle and your women behind you, then line up. This is the first campaign for you. Break your sword pouches and attack together with twenty thousand swords, like a single man's attack. Know that the one who attacks first wins.*"

Abdullah went back to the Messenger of God and told him the news. The Messenger of God said to Omar Ibn al-Khattab:

"*Do you not hear what Ibn Abi Hadrad says?*"

Omar said:

"*He lied.*"

Ibn Abi Hadrad said:

"*By Allah, you accuse me of lying, O Omar, you have always lied about the truth.*"

Omar said:

"*O Messenger of God, do you not hear what Ibn Abi Hadrad says?*"

The Messenger of God said to Omar:

"*You were misguided, then God guided you, and Ibn Abi Hadrad is honest.*"

The Messenger of God gathered the tribes, encouraged them to jihad and promised them victory. He told them that Allah had promised them the property, women and children of the enemy as war spoils. He prepared the army and borrowed armor and weapons from Safwan bin Umayyah and three thousand spears from his cousin Nawfal bin al-Harith.

The Messenger of God rallied the people to march, they set out with their banners. He entrusted the main banner to Ali bin Abi Talib, ensuring that every fraction arriving from Mecca carried its own standard. He then went out with twelve thousand men.

The Messenger of God went to Hunayn on Tuesday, the tenth of the month of Shawwal, accompanied by the people of Mecca. None of them stayed behind – neither horsemen nor foot soldiers. Even the women went out with him – those who had no religious commitment, but came to watch

and hope for war spoils. They had no objection to the attack being directed against the Messenger of God.

The army marched with the Messenger of God until the afternoon, when they performed the noon (Dhuhr) prayer. A rider approached in haste and reported:

> "*O Messenger of God, I rode ahead and climbed a mountain. Below, I saw Hawazin gathered with their families, livestock and warriors. They have gathered together.*"

The Messenger of God smiled and said:

> "*Tomorrow, God willing, this will be the spoils for the Muslims.*"

He then turned to his companions and wanted to secure the camp for the next day's battle. He asked:

> "*Who will guard us tonight?*"

Malik bin Awf moved ahead of the Muslim army, leading his forces into the valley under the cover of night, spreading them across the paths and entrances. He dispatched scouts to gather intelligence on the Muslim army, but they swiftly returned in terror. He said:

> "*Woe to you, what is the matter with you?!*"

They said:

> "*We saw white men on white horses. By God, we panicked and could not bear what we saw. By God, we are not fighting against the inhabitants of the earth, but rather the inhabitants of the heavens. And if you obey us, you will return with your people. For when people see what we have seen, what has happened to us will happen to them.*"

He said:

> "*Damn you, you are the most cowardly people in the army.*"

He decided to lock them up as he was worried that terror would spread among the soldiers. Determined to confirm the reports, Malik demanded:

> "*Show me a man of courage.*"

They selected one who ventured out but soon returned shaken, as the others had. Malik said:

> "*What did you see?*"

He said:

> "*I saw white men on white horses. It was unbearable to look at them. By God, I did not hold on until what you see hit me.*"

This did not deter Malik from his goal.

When the night was already two-thirds of its course, Malik bin Awf went to his companions and took them to Wadi Hunayn, a hollow valley with narrow reefs and paths. He dispersed the men there. He instructed them to carry out a single joint campaign against Muhammad and his companions. Malik bin Awf said to his people:

> "*Let each of you put his family and money behind his back. And break the sheaths of your swords and ambush in the reefs of this valley and in the*

trees, and when it is in the dawn of the morning, conduct a joint campaign and destroy the enemy, for Muhammad did not meet anyone who knows how to fight."

At dawn, the Messenger of God assembled his forces, arranging them in ranks and distributing banners. Donning his armor and helmet, he rode his mule, circling the troops, inspiring them with words of encouragement and promising victory to those who fight with sincerity and perseverance. He placed Khaled bin al-Walid in Banu Salim and the people of Mecca at the forefront and organized the army into a right wing, a left wing, and a center, where he positioned himself.

Malik bin Awf, meanwhile, arranged his forces with the cavalry in front, followed by his warriors, then the women on camels, and finally the livestock – camels and cattle. He said to them:

"*If you see me advancing to attack, then advance with me in a group attack.*"

As the Muslims beheld their numbers, weaponry, strength, they became confident they would not be defeated. They had not reached this number and level of equipment before. Abu Bakr, struck by the army's great numbers, declared:

"*We will never be defeated today, for our forces are vast.*"

This statement displeased the Messenger of God, as it placed reliance on numbers rather than divine support. Just as al-Abbas was boasting about the abundance of soldiers, the Prophet stopped him and said:

"*Do you seek victory with the marauders of the people?!*"

Overwhelmed by their own strength, they believed victory depended on numbers rather than divine aid and trust in God. Therefore, God condemned their conduct, reproached them for it, stating explicitly that they had relied on their numbers and assumed that these would suffice and be enough for them.

Some Quraysh leaders within the Prophet's army professed Islam outwardly, yet inwardly clung to their pagan beliefs. They were full of resentment against the Messenger of God. They plotted to overthrow the Muslims through an elaborate plan and then assassinate the Prophet Muhammad. Therefore, they gathered on a hill on the side of the polytheists, including Abu Sufyan and his son Muawiyah, Safwan bin Umayyah and Hakim bin Hizam with al-Nadhir bin al-Harith[1]. They watched and waited to see who would be victorious so that they would attack the Muslims with the polytheists.

At sunrise, following the morning prayer, Malik launched his assault. As

---

[1] al-Nadhir bin al-Harith: the brother of al-Nazir, who was killed after the Battle of Badr.

the Muslim forces clashed with their enemies, the front of the Muslim army suddenly faltered, throwing the ranks into disarray. The remaining troops soon followed in retreat. Sympathizing with Hawazin, Banu Salim conspired with the people of Mecca to defeat the Muslims They ran to the hills, and the Quraysh leaders fled the battle with their soldiers. Seeing the retreat, Abu Bashir al-Mazni al-Ansari cried out:

"*O Ansar, by God, are you abandoning the Messenger of God?!*"

The freedmen (al-Tulqaa) of Mecca said to each other as they ran:

"*Abandon him, for this is the time!*"

They meant the Prophet. They withdrew from the front first, then the people followed. The Messenger of God took the right side and shouted loudly:

"*O people, come to me. People, come to me. I am the Messenger of Allah, I am Muhammad bin Abdullah!*"

Umm al-Harith al-Ansariya held the reins of her husband's camel and said:

"*O Harith, are you leaving the Messenger of Allah alone?! Most of the people have left him!*"And she did not leave his side.

When Omar ibn al-Khattab passed by her while he was fleeing from the battle, she said:

"*O Omar, what is this?!*"

He said:

"*God's order.*"

The Messenger of God called out in powerful voice:

"*O servant of God, I am the servant of God and His Messenger! O people, I am the servant of God and His Messenger!*"

But they did not listen to him and did not return to him. Only a few believers remained with him, including Ali bin Abi Talib.

In this moment of crisis, God did not forsake His Prophet. He bestowed the Sakina (Tranquility) upon him, Ali, and the steadfast believers, sending unseen armies to aid them – visible only to the disbelievers.

The non-Muslims of Quraysh, who were on the hill, took advantage of the confusion and collapse of the Muslim forces, while the Prophet was supported by only a few. They dispatched al-Nadhir bin al-Harith ibn Alaqah to take advantage of this situation, overpower the Prophet in a moment of carelessness and assassinate him.

al-Nadhir went to him and saw him on a gray mule surrounded by men with bright faces. He walked straight toward him and they called out to him in a loud and rough voice:

"*Go away!*"

al-Nadhir was terrified, his limbs trembled and he backed away fearfully, unable to do anything.

In the meantime, a group of Quraysh who were part of the Islamic army

gathered and made fun of the Prophet Muhammad while rejoicing at his defeat or possible death. Abu Sufyan bin Harb, observing the battle while clutching his lottery sticks (Azlam[1]), sneered:

"*The Muslims will be crushed before they ever reach the sea.*"

Jabala ibn al-Hanbal exclaimed:

"*Today is the day, the magic ends.*"

Safwan said to him:

"*Shut up, may God break your teeth. By God, I prefer that a man from Quraysh be my leader, rather than a man from Hawazin.*"

A man from Quraysh passed by Safwan bin Umayyah and said:

"*Rejoice at the defeat of Muhammad and his companions. By God, they will never recover from this.*"

Safwan angrily replied to him:

"*Are you rejoicing over the Bedouin winning. By God, I prefer the leadership of a Qurayshi man to that of a Bedouin man.*"

The Muslim army was nearly routed, with only a handful of warriors standing firm amid the chaos. Riding his silver-gray mule, the Prophet lifted his hands toward the heavens, crying out:

"*O Allah, to You belongs all praise, and to You is the complaint, You alone are the one sought for help.*"

Thereupon Gabriel descended and said:

"*O Prophet of God, you prayed as Moses prayed when the sea was parted for him and he was saved from Pharaoh.*"

When the Messenger of God saw the defeat of his people, he said to al-Abbas:

"*Call the people and remind them of the covenant.*"

al-Abbas called out in a loud voice:

"*O people of the pledge of allegiance of al-Shajarah[2], O people of Surah al-Baqarah, where are you fleeing to? Remember the covenant you promised to the Messenger of God.*"

However, the people kept running away.

The Messenger of Allah urged his mule forward, charging toward the disbelievers. al-Abbas grasped the bridle, trying to slow its pace, yet the Prophet pressed ahead, undeterred by the speed. He repeated:

"*I am the Prophet and I do not lie. I am the son of Abdul Muttalib.*"

---

[1] The "Azlam" are small arrows that people used in the time of Jahiliyya to determine fate.

[2] The oath of allegiance of al-Shajarah is the oath of allegiance of al-Ridwan.

Figure 55: An image depicting the attack of the polytheists on the Prophet in the Battle of Hunayn.

Abu Sufyan bin al-Harith grasped the stirrup of the Messenger of God. The Prophet then instructed him:

"*Hand me a handful of pebbles.*"

Upon receiving the pebbles, the Prophet hurled them at the faces of the polytheists, declaring:

"*May the faces be disfigured.*"

Raising his head to the sky, implored:

"*O God, if this group perishes, You will not be worshiped. and if You do not will to be worshiped, then You will not be worshiped.*"

Lifting his hands in supplication, the Prophet pleaded:

"*O God, I call upon you to fulfill your promise. O God, do not let them overpower us.*"

There were only ten people left with the Prophet: nine were from Banu Hashim and the tenth was Ayman bin Umm Ayman. Ayman was killed.

The nine Hashemites held out, and they were Ali bin Abi Talib in front of him, who struck with the sword, and al-Abbas bin Abdul Muttalib, on the right of the Messenger of God . al-Fadl bin al-Abbas is on his left. And Abu Sufyan bin al-Harith is holding the stirrup of his mule. And Nawfal bin al-Harith, Rabia bin al-Harith, Abdullah bin al-Zubair bin Abdul Muttalib, Utbah and Mutab, the sons of Abu Lahab, around him.

The Prophet and the few who were with him stood firm and fought against the unbelievers. At that moment, Shaybah bin Rabiah stealthily approached from behind, seeking revenge for his slain father and uncle at the Battle of Badr by assassinating the Prophet Muhammad. Drawing near, lifted his sword to strike, but suddenly, tremor overtook him, rendering him powerless. Gripped by fear, he retreated, exclaiming that he could not strike Muhammad, as he was shielded from harm.

This was their condition until the day passed and night fell upon them. The Messenger of God was in the valley. And the polytheists came out to him from the paths of the valley and had drawn their swords, their spears and their bows.

In the darkness, the Messenger of Allah gazed upon those on the hills, his face radiating like the full moon. He then cried out to the Muslims in a powerful voice:

"*Where is the pledge you made to Allah?*"

Everyone heard him, and some of them descended from the hill where they were.

The progress of the Hawazin army was clear. With the retreat of thousands of Muslims, the chance of victory against the unbelievers diminished. But the few believers represented by the Messenger of God and Ali bin Abi Talib did not lose hope in Allah and His promise of victory for Islam and the Muslims. They remained steadfast against the unbelievers.

Ali bin Abi Talib went toward the enemy, targeting their standard-bearer, Abu Jarul , who rode a red camel at the forefront of Hawazin. Striking the camel's flank, he sent it tumbling onto its hind legs. Ali then leaped upon Abu Jarul, swiftly killing him.

al-Abbas turned around and did not see Ali bin Abi Talib among those who remained around the Prophet. He said:

"*Damn! In such a situation, Ibn Abi Talib prefers himself to the Messenger of God. And he is famous in wars!*"

His son al-Fadl said:

"*Don't say that about your nephew, O father.*"

He said:

"*What do you mean, Fadl?*"

al-Fadl said:

"*Don't you see him in the forefront. Do you not see him in the midst of the enemy masses?*"

He said:

"*Show him to me, son.*"

He said:

"*He is the one with the scarf.*"

al-Abbas said:

"*and what are these sparks?!*"

al-Fadl said:

"*That's his sword. He cuts the warriors with it.*"

al-Abbas said:

"*Righteous! Son of Righteous!, may his uncle be sacrificed for him!*"

That day, Ali slew forty swordsmen, cutting through them with masterful precision and unmatched skill.

Figure 56: A symbolic representation of the attack by Ali ibn Abi Talib on the army of the polytheists in Hunayn.

The standard-bearer's death and the fall of the flag threw the army into disarray, causing heavy losses and deep frustration among its ranks. This could lead to an actual defeat.

As Malik's forces drove the Muslims into retreat, they suddenly found themselves facing alone-rider, the Messenger of Allah, mounted on his mule. Standing between them and the Prophet were men with radiant faces, astride white horses. They called out sternly:

"Turn back!"

overcome with fear, the enemy forces recoiled.

The Messenger of God grasped pebbles and dust, flinging them into the faces of the unbelievers while proclaiming:

"*Be defeated! By Allah, the Lord of Muhammad!*"

As soon as he did this and hit them, their eyes and mouths were filled with dust and they became weakened and disoriented. They heard a clanging from the sky, similar to the sound of iron. The enemy ranks collapsed – some perished, while others fled in defeat. Allah honored His Messenger, granting victory and the spoils of war.

The call of al-Abbas ignited the spirit of the Ansar, who descended with swords drawn, declaring:

"*At your service!*"

They passed by the Messenger of God and were ashamed to return to him. They caught up the flag. The Prophet turned to al-Abbas ibn Abd al-Muttalib and asked:

"*Who are they, Abu al-Fadl?*"

al-Abbas replied:

"*O Messenger of God, they are the Ansar.*"

With pride and joy the Messenger of God proclaimed:

"*Now, the battle reaches its peak!*"

Then he turned to the right and said:

"*O Ansar, I am the servant of God and His Messenger.*"

They said:

"*At your service, O Messenger of God, we are with you.*"

Then he turned to the left and said:

"*O Ansar, I am the servant of God and His Messenger.*"

They replied:

"*To you, O Messenger of God, we are with you.*"

He called out:

"*O Ansar of Allah and Ansar of His Messenger, O Banu al-Khazraj.*"

He then instructed al-Abbas ibn Abd al-Muttalib to inform those atop the mountain that the Ansar had returned. When they heard about the return of the Muslims, they hurried to him. A hundred of them gathered, stood in front of the enemy army. They shouted:

"*O Banu Abd al-Rahman, O Banu Abd Allah, O Banu Ubaidullah, O horses of Allah.*"

The Messenger of God called his horses the horses of Allah, while the emblem of the Muhajirun was Banu Abd al-Rahman and the emblem of the Aws was Banu Ubaid Allah and the emblem of the Khazraj was Banu Abdullah.

When descending from the mountain, they saw the captives bound near the Messenger of Allah, though themselves had not loosed an arrow, hurled a spear, nor hit with a sword. Fueled by anger against the polytheists, they started killing them, until the conflict endangered even their offspring. Upon learning of this, the Messenger of God exclaimed:

"*What has come over the people, that they attack even the offspring?! Do not harm the children, do not harm the children!*"

He repeated this three times. Usaid bin al-Hudair asked:

"*O Messenger of God, are they not the children of the polytheists?*"

The Messenger of God replied:

"*Every soul is born in its innate nature; only when it begins to speak do its parents make it a Jew or a Christian.*"

Safwan sent a boy to survey the battlefield and relay news to the Quraysh unbelievers stationed on the hill. He said:

"*Listen, what emblem is being proclaimed?*"

The boy went down and then came to him and said:

"*I heard them saying, O Banu Abd al-Rahman, O Banu Ubaidullah, O Banu Abdullah.*"

Safwan said:

"*Muhammad won!*"

At the battle's outset, a group of Muslims hastened toward Mecca, spreading news that the Messenger of God had been defeated. One of them said:

"*The Arabs will return to the religions of their fathers. Muhammad has been killed. His companions have dispersed.*"

Etab bin Usayd declared:

"*Even if Muhammad were slain, the religion of Allah would remain. What Muhammad worships is everlasting and never dies*."

In the evening of the same day, the news arrived:

"*The Messenger of God has defeated Hawazin.*"

Etab bin Usayd and Muadh bin Jabal rejoiced.

Many in Mecca embraced Islam not out of a sincere conviction, but in response to external pressures. Witnessing the victory of Allah and his Messenger, they submitted to the prevailing power rather than out of genuine faith.

They saw these events as opportunities to secure personal gain, seeking advantages and wealth rather than spiritual transformation. They believed that such events were important to them and that they had to benefit from them in order to gain advantages and wealth.

Allah reminded the Muslims of his favors for them, revealing:

Allah has supported you in many situations where there were battles; such as Badr, Uhud and the Battle of the Trench. But on the day of Hunayn, you were deceived by your strength and numbers and said: 'We will not be defeated today due to small numbers, for our army is great in size' and you relied on the obvious reasons, forgetting Allah and His power. But that multitude fell and did not achieve victory or avert defeat. In fact, in defeat, the world felt narrow to you despite its vastness, because of the intense fear and panic. Then, after that state, you returned defeated, you suffered a great failure. Allah sent down upon His Messenger and the believers Sakina and serenity and mercy and stability of the soul, and also sent down forces that you did not see - and the polytheists saw them and were afraid and terror entered their hearts, so they were defeated - and then things turned back in favor of the Muslims and you were victorious and Allah punished the disbelievers with killing and imprisonment and that is the punishment of the disbelievers for their disbelief, their denial, and their turning away from God. [442]

Malik bin Awf and several of Hawazin nobles fled to the safety of the fortress of Taif. The Muslims continued their search for polytheists. Overcome with fear, the polytheists sought refugee in the fortress of Taif certain that the Muslims were pursuing them. A man came to Duraid bin al-Samma and killed him. The Messenger of God heard about this and said:

"*May he go to Hell. What a miserable fate for a leader of disbelief. If he does not help with his hand, he helps with his opinion.*"

The companions of the Messenger of God came upon a wounded and slain woman on the battlefield at the front. They stood in stunned silence until the Prophet arrived on his camel, at which point they stepped aside for him. Standing before her, the Messenger of God said:

"*This woman was not meant to fight.*"

He then instructed a companion:

"*Go to Khaled and tell him, 'Do not kill the children or the slaves.'*"

Before the battle of Hunayn, the Hudhail tribe had dispatched Ibn al-Akwa' to spy on the Prophet and relay intelligence. However, he was captured on the day of the battle. Upon spotting him, Omar bin al-Khattab turned to an Ansari:

"*This is the enemy of God – he spied on us and is now a prisoner. Kill him.*"

The Ansari then struck him in the neck. This reached the Prophet and he was disturbed by what happened and said:

"*Did I not command you not to kill a prisoner?*"

Similarly, Jamil bin Muammar bin Zuhair was killed when he was a prisoner. The Prophet angrily sent for the Ansar and said:

"*What made you kill him when the Messenger came to you with the command: Do not kill a captive?*"

They said:

"*We killed him because Omar told us to.*"

The Messenger of God turned away in disapproval, until Umair bin Wahb intervened, urging him to forgive Omar for this.

It is astonishing and troubling that, despite the Messenger of Allah's clear prohibition against killing prisoners, children and women, Omar ibn al-Khattab and Khaled ibn al-Walid defied his command. Did Omar take pleasure in killing prisoners? Where was his bravery in the battles when the Prophet stood alone, calling up the retreating Muslims? [443]

TO TAIF

Awtas is a valley in the territory of Hawazin, located near mount Hunayn in the direction of Taif. Initially, the Thaqif tribe had encamped there. Later, they and the Muslims clashed at Hunayn, resulting in the defeat of the Thaqif and their allies. Some of the polytheists then retreated to Taif, others to Nakhla, and a third group to Awtas.

The Prophet maintained the original distribution of soldiers as they departed from Mecca. He kept Khaled at his front, which consisted of the people of Mecca and Banu Salim, and they were a thousand men.

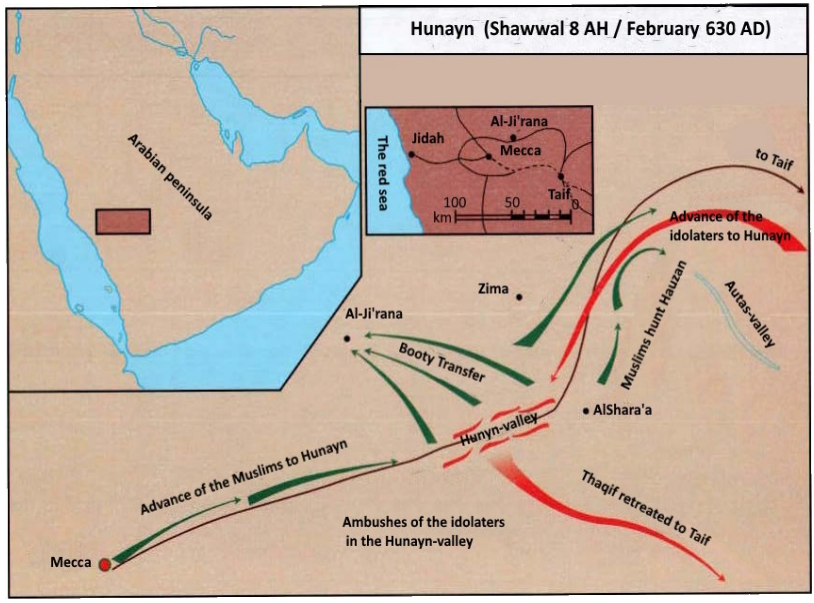

Figure 57: schematic representation of the battle of Hunayn.

The Prophet Muhammad did not change the formation of the army so as not to give the Muslims the impression that the presence of the people of Mecca in the Muslim army was a gesture of accommodation toward the Thaqif leaders of Mecca and did not stem from their personal conviction. This was to prevent their withdrawal from raising doubts about the faith or discouraging others from considering Islam. Therefore, it was necessary for the war to end and the people of Mecca to remain in their places.

At the end of the battle, Prophet Muhammad sent Abu Amer al-Ashari along with Abu Musa al-Ashari in a group of cavalrymen to disperse the remaining enemy groups and prevent them from reassembling and attacking the Muslim army.

The Messenger of God traveled along a route called al-Dayqa[1]. When he inquired about its name, he was told: al-Dayqa(narrow). He changed the name out of optimism and said:

"*No, it is called Yosra (Easy).*"

The Prophet then arrived in Taif, where he set up camp. He also built a mosque there and prayed in it. He had Umm Salama and Zainab bint Jahsh from his wives with him. He built two domes for them, and he prayed in the two domes during the siege of Taif. He dispatched Khaled bin al-Walid

[1] al-Dayqa means; difficult and narrowed.

to the fortress. Upon arriving at the fort, Khaled called out:

"*Who will face me in a duel?*"

But emerged no one. He repeated the call twice and no one came down to him. One of the polytheists shouted:

"*No one will come down to you. We will stay in our fortress, and we have gathered in it what is enough for us for years. So, if you stay until this food is consumed, we will all come to you with our swords and fight to the last of us.*"

The Thaqif launched arrows and fired catapults from their fortress, hurling red-hot iron at anyone who approached. They shot arrows at the Muslims fiercely so that some Muslims were injured and twelve men were killed. The Messenger of God countered their attacks by deploying catapults against them.

The siege lasted for forty days. The Messenger of God ordered two rows of thistles to be laid around their fortress. The Muslims crawled under the al-Dababa protection to the fortress wall to dig it out. But the Thaqif threw red-hot iron and set fire to the al-Dababa, injuring some Muslims. The Muslims emerged, but some were struck down by Thaqif's spears and arrows.

To intensify the pressure and compel their surrender, the Prophet ordered their vineyards and dates palms to be cut down and burned. Observing his companions' suffering, Jabir said to the Prophet:

"*O Messenger of God, Thaqif has burned us with fire, pray to Allah against them.*"

The Prophet replied:

"*O Allah, guide Thaqif rightly and bring them to us.*"

The Muslims' efforts to breach the fortress were thwarted by the enemy's fierce resistance. They complained to their leader about the difficulty of the task and asked him for help. Uyaynah ibn Hisn came to the Prophet and said:

"*Allow me to go to the fortress of Taif and talk to them.*"

The Messenger of God gave him permission in the hope that he could convince them to submit to the Prophet's judgment and convert to Islam. Uyaynah approached them and asked:

"*If I come to you, will I be safe?*"

They said:

"*Yes.*"

Abu Muhjan recognized him and said:

"*Come closer.*"

So Uyaynah entered the fortress and said:

"*May my father and mother be sacrificed for you. By God, I am impressed by what I have seen. There is no one among the Arabs except you. Do not give up and do not be affected by the cutting down of these trees. The Muslims will not linger for long. You have ample food, and an abundant water supply. You*

need not be afraid that it will run out"

When he left, Thaqif said to Abu Muhjan:

"*We regretted letting him in. We are afraid that he will tell Muhammad about a shortage in us or in our castle if he sees one.*"

Abu Muhjan said:

"*I know him well. Though he may be in Muhammad's army, no one harbors greater hostility toward Muhammad than he does.*"

Uyaynah returned to the Messenger of God, claiming:

"*I told them to embrace Islam, for by God, 'Muhammad will not depart until you surrender.' I urged them to secure their safety and did my best to dissuade them from resisting.*"

The Messenger of God rebuked him:

"*You have lied; your words were different from what you actually said.*"

His companions chastised him for his deception. Humbled, he responded:

"*I seek God's forgiveness and repent. – I will never repeat such an act again*."

These people still harbor idolatry in their hearts and wage war against the Prophet while flaunting false love and loyalty. All their endeavors and efforts were aimed at thwarting this religion and destroying it, which actually happened in the war of Hunayn and is still being repeated in Taif and elsewhere.

Determined, the Prophet explored various strategies to encourage the enemies surrender. He sent out a proclamation, declaring that any slave who abandoned the fortress and joined them would be granted freedom. Thereupon forty men descended from the Thaqif fortress to the Messenger of God. This greatly angered the people of Taif. The Messenger of God granted them freedom and entrusted them to the Muslims. They embraced Islam, and he instructed the believers to teach them the Quran and the Sunnah.[1].

The siege of Taif's fortresses persisted for nearly forty nights, yet the Muslims were unable to breach them. Doubts a rose among them about whether prolonging the siege was wise. The men and women among the Muslims repeatedly turned to the Prophet to find out how long they would stay. Amidst this uncertainty, Khawla bint Hakim al-Sulamiyyah approached the Messenger of God, requesting:

"*O Messenger of God, if Allah grants you victory over Taif, give me the jewelry of some Thaqif women.*"

He said to her:

---

[1] The Sunnah in Islam refers to the way of action, traditions, and exemplary behavior of the Prophet Muhammad.

"*And if we were not given permission in Thaqif, O Khawla?*"

When she had finished her conversation with the Prophet, she went out and met Omar ibn al-Khattab. She told him what the Prophet had just told her. Omar then went to the Prophet and asked:

"*O Messenger of God, what is this thing that Khawla has told me about. She claims that you said it?*"

The Prophet affirmed:

"*Yes, I said it.*"

Omar asked:

"*Didn't permission come in their case?!*"

The Prophet replied:

"*No, we were not authorized to fight them.*"

Omar asked in surprise:

"*How can we attack a people when God has not given us permission?!*"

"*Shall I ask the people to leave?*"

The messenger of God replied:

"*Yes.*"

Omar then announced this decision to the people.

We do not know exactly who Omar ibn al-Khattab is objecting to! Is he contradicting God because he did not give permission to attack the people of Taif? Or does he contradict the Messenger of God because he brought the Muslims to a people whom God did not allow to fight against them? Despite the knowledge of all that the Prophet is infallible, is guided by revelations and acts only in accordance with the will of Allah, and he follows the orders given by Allah.

The Prophet of Allah called for departure as soon as Ali returned from his campaigns, which the Prophet had sent to destroy the idols. When the Prophet saw Ali, he praised God for the victory and took him by the hand. He withdrew with him and talked to him for a long time.

Then Omar ibn al-Khattab came to the Prophet and said angrily:

"*Do you talk to him alone and stepped aside with him without having us with you?*"

Abu Bakr expressed a similar opinion to Omar ibn al-Khattab. The Prophet then said:

"*Omar, I did not choose him for a conversation, but Allah chose him for a conversation.*"

Omar turned away and said angrily:

"*This is exactly what you told us before Hudaybiyah: ﴿You will certainly enter the Sacred Mosque, God willing, in safety and without any fear,with your heads shaved and [hair] shortened﴾ [444] We did not enter it, and we were prevented from doing so.*"

The Prophet called out to him:

"*I did not say: you will enter it this year.*"

The Prophet then said to his companions as they were about to leave:

"*Say: There is no god but Allah alone, without partners. He fulfilled his promise, helped his servant, honored his soldiers and defeated the parties alone.*"

When they set out, he told them to say:

"*We will return to God, God willing, repentant to our Lord, worshiping Him and praising Him.*"

The Prophet refrained from revealing that the people of Taif had secretly requested him to withdraw, intending to surrender as Muslims while preserving their dignity. Therefore, he simply said that he was not authorized to fight them.

For if they had informed him of their intention to surrender, then God would not have allow him to continue fighting them. Rather, the way was to be prepared for them to carry out what they had set out to do. When Thaqif converted to Islam, their leaders, including al-Harith ibn Kalada, spoke about those who had been set free. They wanted to return them to slavery. The Prophet firmly declared:

"*These are the freedmen of Allah, there is no way to return them.*"

The Prophet, along with his companions, marched back until they reached Mecca, where a group of Thaqif Muslims approached him. However, they refused to obey him regarding prayer and zakat. The Prophet was angry when he heard this and said:

"*O people, I am ahead of you*[1] *and your appointment is by the pond. I advise you to treat my family well. There is nothing good in a religion in which there is neither bowing nor prostration. By the one in whose hand my soul is, They should perform prayer and pay the zakat, otherwise I would send them a man who is like me. He would behead the fighters and take their descendants captive.*"

The people saw that he meant Abu Bakr or Omar. He then took Ali's hand and said:

"*He is that man.*"

The Prophet said:

"*Whenever the people of a kingdom or nation rebel against me, I shoot them with the arrow of Allah.*"

They inquired:

"*O Messenger of God, what is Allah's arrow?*"

He responded:

"*Ali bin Abi Talib. Whenever I dispatched him in battle, I saw Gabriel*

---

[1] Meaning: "I am ahead of you and I will precede you in Paradise, and you will return to me at the pond on the Day of Resurrection."

at his right, Michael at his left and an angel before him. A cloud shielded him until Allah, the Exalted, granted him triumph and success."

When the people of Taif returned to their people, they told them what they had heard from the Messenger of Allah. They obeyed him in prayer and zakat and do what he had said. [445]

DISTRIBUTION OF THE WAR SPOILS

The captives and the spoils of war were gathered in al-Jirana (see Figure 57). Prophet Muhammad appointed a person to oversee the distribution of war spoils and captives on the day of Hunayn. The war spoils included four thousand horses, twelve thousand camels, and other spoils that was not specified. Among the captives was al-Shayma bint al-Harith ibn Abd al-Uzza, the Prophet's milk sister. Elderly and weary, she was taken along with the other prisoners. Exhausted, she repeatedly called out:

"*By God, I am the sister of your companion!*"

But they did not believe her. A group of the Ansar brought her to the Messenger of God, hoping to confirm her identity. She said:

"*O Muhammad, I am your sister.*"

The Messenger of God recognized her at once, stood up, spread his robe and said: "*Sit here,*" embracing her warmly.

His eyes filled with tears. He asked her about her mother and father, and she told him that they had passed away.

His sister, al-Shayma, spoke to him regarding Malik bin Awf. He said:

"*If he comes to me, he will be safe. I will give him back his family and his money and give him a hundred camels*."

He said:

"*If you want, stay with us as an honored lady, and if you want to return to your people, I will take you back to your people.*"

She said:

"*I would rather return to my people.*"

She converted to Islam. The Messenger of God gifted her three slaves, a servant and one or two camels, saying:

"*Return to al-Jirana, where you will be united with your people. I am heading to Taif.*"

She went there and the Prophet followed her later. He gave her camels and sheep and everyone who came from her household.

When Malik was informed of what the Messenger of God had done to his people and what he had promised about him, he met him in al-Jirana. The Messenger of God gave him back his family, his money, and a hundred camels. Malik embraced Islam and joyfully proclaimed:

"*Among all the people I have ever seen,*
there was none like Muhammad, that is true.
His word filled hearts with light,
He was a role model, a man of weight.
In war he stood ready like a lion, on guard, always vigilant.
But in peace he was full of kindness and mercy,
a prophet who taught us what counts in this world."

The Prophet appointed him as his representative over his people, who had just converted to Islam, and over the tribes of Hawazin, Fahm, Salamah and Thamala. While traveling to al-Jirana, Suraqa bin Jusham spotted the Messenger of God and approached him. Crowds moved ahead in groups. He was standing among the horses of the Ansar. When they saw him, they frightened him with spears and said:

"*Go away. go away. who are you?*"

They didn't recognize him. When the Prophet saw him, he said:

"*This is a day of loyalty and righteousness, bring him closer. Bring him closer to me.*"

The Messenger of God granted him a written guarantee ensuring his safety. Suraqa had a special role during the Prophet's migration to Medina when he turned away those who sought the Prophet from Quraysh. After embracing Islam, he asked:

"*O Messenger of God, do you see the lost camels that came to the water troughs that I filled for my camels. Will I earn God's reward for watering them?"*

The Messenger of God assured him:

"Yes, for every thirsty creature you provide water, there is a reward."

The Messenger of God remained in al-Jirana for over ten nights, awaiting the Hawazin delegation before distributing the spoils. When the Hawazin delegation caught up with the Messenger of God in al-Jirana and they had embraced Islam, they said:

"*O Messenger of God, we have a clan, and we have been afflicted by a calamity that is already known to you. So be kind to us from what Allah has bestowed on you.*"

The Messenger of Allah responded:

"*What you see before you is all I have. The words I cherish most are those of truth. You have two choices – your people or your wealth. I have waited for you.*"

A preacher among them, Zuhair bin Sard, stood up and said:

"*O Messenger of God, if al-Harith bin Abi Shamr or al-Numan bin al-Mundhir ruled over us as you are in power now, they would have shown us mercy and compassion. You are the greatest of all rulers. Here in the tents are your aunts, their daughters – the very women who nurtured and rared for you. We don't seek wealth, but plead with you to return our women to us.*"

And they said:

"*O Messenger of God, you have given us a choice between our families and our possessions. We say to you: We choose our children and our wives. We are not talking about a sheep or a camel.*"

The Messenger of Allah said:

"*What belongs to me and the sons of Abd al-Muttalib is yours. When I lead prayer among the people, declare your Islam and say, 'We are your brothers in faith and we seek the intercession of the Prophet with the Muslims and the intercession of the Muslims with the Messenger of Allah. I will grant you that and request the people for you.*"

The Prophet had taught them the Tashahhud[1] and what to say before the people. Following the noon prayer, they stood and request the Prophet's permission to speak, which he granted. They spoke eloquently, appealing to the people to return their captives. When they finished, the Messenger of God rose in support, praised Allah, and proclaimed:

"*Your brothers have come to us in repentance, and I have decided to return their captives to them. Whoever wants to do this favor, can do it, and whoever of you wants to keep his share so that we may compensate him for it from the first Faya spoils when Allah provides us with some good, can do it.*"

Those present agreed, saying:

"*We will return our captives, O Messenger of Allah.*"

The Messenger of God said to them:

"*We do not know which of you have been given permission and which have not, return until your matter is brought to us by your leaders.*"

The people consulted their clan leaders, who informed the Prophet:

"*They gave us permission.*"

The Messenger of God said to the Hawazin delegation:

"*What is for me and for the sons of Abd al-Muttalib, it is for you.*"

The Muhajirun said:

"*What is ours is for God and His Messenger.*"

The Ansar said:

"*What belongs to us is for God and His Messenger.*"

al-Aqra' bin Habis said:

"*As for me and Banu Tamim, no.*"

Uyaynah bin Hisn said:

"*As for me and Banu Fazara, no.*"

---

[1] The Tashahhud (Shahada) is a testimony of monotheism and the prophethood of Muhammad. The wording of the Tashahhud is: "I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah" [ʾašhadu ʾann llā ʾilāha ʾillaʾi Allah waʾašhadu an muḥmdan rasūlu Allah]. For a person to become a Muslim, they must first pronounce the Shahada.

al-Abbas bin Mirdas said:

"*As for me and Banu Salim, no.*"

Banu Salim said:

"*What belongs to us is for the Messenger of God.*"

al-Abbas bin Mirdas said:

"*You have weakened my opinion.*"

The Messenger of God said:

"*Whoever of you clings to his right, we will give him six portions for each person from the first Faya spoils that God will grant us.*"

So the Muslims returned the people to their wives and children, and none of them refused to return those except Uyaynah bin Hisn, for he took an old woman and refused to return her, although neither Uyaynah nor anyone else had a right to those captives. Rather, it should be for the Prophet. Since it was a "fay", it became the exclusive property of the Prophet. Nevertheless, the Prophet spoke to them as if they had a right to it, out of generosity and mercy.

After distributing the war spoils and restoring the captives of Hawazin, the Messenger of God mounted his camel. The people followed him and said:

"*O Messenger of God, give us our share in the spoils.*"

They followed him, and forced him against a tree and snatched his mantle, so he said:

"O people, return my mantle to me! By the One in Whose hand is my soul, if I had as many as war spoils as the trees of Tihama, I would distribute them among you. You have never known me to be a miser or a liar."

He stood then beside his camel, took a hair from its hump, put it between his two fingers and said:

"*O people, by God, I have nothing of your spoils, not even this hair, except a fifth of it, and this fifth will be returned to you. Present what you have taken from the spoils so that we may distribute it, and beware of treachery, for treachery is a disgrace on the Day of Resurrection.*"

A man from the Ansar approached with a bundle of hair threads and said:

"*O Messenger of God, I took these threads to make a covering for my camel's back.*"

The Messenger of God responded:

"*Regarding my share in it, it belongs to you.*"

The man replied:

"*If it has come to this, I want no part of it.*" And he threw it down.

A Bedouin approached the Prophet, grabbed him firmly, and demanded angrily:

"*Give me some of God's wealth that you have!*"

The Messenger of God turned to him laughing, then ordered a gift and

a robe for him. The Prophet had distributed the spoils, giving most of it to those from almulfa qalubhm[1] from Quraysh and the rest of the Arabs. Each man of them received a hundred camels, giving nothing to the Ansar. A man entered the gathering, greeted the people, but ignored the Prophet, then exclaimed angrily:

"*O Muhammad, do you realize what you have done today?!*"

The Messenger of God said:

"*Yes, how did you see it?*"

He said:

"*You did not act fairly. Be just!*"

The Messenger of God became angry and said:

"*Woe to you. If justice is not with me, where would it be?!*"

The Prophet continued angrily:

"*Don't you see that I divided all the sheep until I had non left. Have I not divided the cows until there is not a single cow left with me? Have I not divided the camels until there is not a single camel left with me?*"

Omar Ibn al-Khattab interjected:

"*O Messenger of God, allow me to kill this hypocrite.*"

The Messenger of God said:

"*I seek refuge in God from people saying that I kill my own companions. Leave him in peace, for he will have followers.*"

The Prophet explained:

"*This man and his followers recite the Quran, Yet its words do not penetrate their hearts. They only hold on to it superficially. They abandon religion with heresy and misguidance as quickly as an arrow flies from a bow. They only appear at moments when people turn away from their unity. God will kill them by the hand of His most beloved man after me.*"[2]

The distribution of war spoils upset some of the Ansar, leading to heated discussions and objections until one of them remarked:

"*May God forgive the Messenger of God. It is astonishing that he grants Quraysh a share while leaving us behind – our swords still wet with their blood. We need to know whether this decision comes from God's command. If it does, we will endure patiently; but if it stems from the Prophet's own judgment, we have the right to question it.*"

One of the Ansar told his companions:

"*I have always warned you that once matters stabilized, others would be*

---

[1] almulfa qalubhm (those whose hearts are to be reconciled): These are among the hypocrites and weak muslims to whom charity and money were given to win their hearts for Islam, to stengthen their faith, or to avoid their evil.

[2] This prophecy was fulfilled more than thirty years after the death of the Prophet; the man was Ali bin Abi Talib.

favored over us. You should confront him and argue this intensely."

Saad bin Ubadah went to the Messenger of God and said:

"*O Messenger of God, this neighborhood has become angry with you.*"

He said:

"*Why?*"

Saad said:

"*Because you distributed the spoils among your people and among the rest of the Arabs and they had none of it.*"

The Messenger of God said:

"*What do you think, Saad?*"

He said:

"*I am just one of my people.*"

The Messenger of God then said to him:

"*Gather your people for me in this tent.*"

He sent for the Ansar and gathered them without inviting anyone else. When there was no one left from the Ansar who had not gathered, Saad came to him and said:

"*O Prophet, this group of Ansar has gathered as you commanded me.*"

The Prophet then came, followed by Ali ibn Abi Talib, and sat in their midst. He said to them:

"*Sit down, and let no one but you sit with you.*"

When they had sat down, the Prophet stood up and gave a speech. He praised God and glorified him and said:

"*O Ansar, I ask you about one thing, answer me.*"

They said:

"*Speak, O Messenger of God.*"

He said:

"*Have you not gone astray and Allah has guided you through me?*"

They said:

"*Yes, thanks be to Allah and His Messenger.*"

He said:

"*Were you not on the edge of a pit of fire and Allah saved you through me?*"

They said:

"*Yes, thanks be to Allah and His Messenger.*"

He said:

"*Were you not few, and Allah has increased you through me?*"

They said:

"*Yes, thanks be to Allah and His Messenger.*"

He said:

"Were you not enemies, and Allah has reconciled your hearts through me?"

They said:

"*Yes, thanks be to God and His Messenger.*"

The Prophet paused for a brief moment and then said:

"*Don't you tell me what is wrong with you?*"

They said:

"*How can we answer you. May our fathers and mothers be sacrificed for you, we have answered you that you are the one who has done us a kindness and favor.*"

The Messenger of Allah said:

"*Or if you had wished, you would have said: 'And you came to us in flight, and we sheltered you, and you came to us as rejected, and we helped you, and you came to us as denied, and we believed you!'*"

Thereupon they burst into tears and their elders and leaders stood before him and kissed his hands and feet and then said:

"*We are content with Allah and His Messenger, and this is our wealth in your hands. If you wish, distribute it among your people. Only those of us said this without hatred or malice in their hearts, but they thought that you were angry with them because of their negligence. And they asked God for forgiveness for their sins, ask forgiveness for them, O Messenger of God.*"

Figure 58: A depiction of al-Ansar, crying and showing repentance in the presence of the Prophet.

The Prophet said:

"*The Quraysh are new converts to Islam, and the era of Jahiliya is still close to them. I wanted to encourage and win their hearts. Tell me, O community of Ansar; are you upset because of the worldly wealth I have used to win over those who are new to Islam, while you have been entrusted with the greater gift of faith? Would you not be satisfied, O community of Ansar, if others were to return to their homes with sheep and camels, while you return with the Messenger of Allah to your homes? You are the ones who host him and keep him among you. By God what you have is far better than what they have.*"

Tears steamed down their faces, soaking their beards, as they declared:

"*We are content with God and His Messenger.*"

The Prophet said:

"*The Ansar are my trust and my helpers. If the people were to choose one*

valley and the Ansar another, I would surely follow the Ansar into their valley. O Allah, forgive the Ansar."

Unfortunately, the problem was not a fleeting matter that had arisen at the hands of ignorance and indiscretion of young men without experience. Rather, it was a conviction that took root in the minds of many wise people and their leaders, even Saad bin Ubadah, the leader of the Khazraj, let alone the rest of the people.

When they gathered their opinions and accused the Messenger of Allah, God lowered their light. And Allah has ordained for those whose hearts are to be reconciled (almu'lfa qalūbhm) a share in the alms as decreed in the Quran. They were expected to show complete devotion, even though the wealth technically belonged to them. For the Prophet held greater authority over the believers than they had over themselves – especially since the wealth rightfully belonged to him in the first place. [446]

630 - 631 AD

THE NINTH YEAR AFTER THE HIJRAH

CAMPAIGNS AND MISSIONS

The Prophet of God continuously sent messengers and campaigns to spread the message of Islam and cleanse the Arabian Peninsula of polytheism and outdated practices. He sent Khaled bin al-Walid with an army to the people of Yemen to invite them to Islam. After a battle, Khaled captured prisoners and wrote to the Messenger of God, requesting:

"*Send someone to collect the designated fifth (al-Khums) of the spoils.*"

Among the captives was a maidservant regarded as among the most valuable. The Messenger of God sent Ali to Khaled to divide the spoils, saying:

"*If there is a battle, Ali is the leader.*"

Ali led successful conquests of several strongholds and divided the war spoils, selecting this particular captive woman for himself. Buraydah bin al-Hasib said:

"*O Abu al-Hassan, what is this. Have you not seen the maidservant who first belonged to the fifth, then became part of the family of Muhammad, and finally became part of the family of Ali?*"

Khaled wrote to the Messenger of God and wanted to tell him what Ali had done. Khaled summoned Buraydah and said:

"*O Buraydah, you know what Ali has done. go to the Messenger of God with my letter.*"

Buraydah traveled until he reached the Prophet's door, where Omar met him and inquired about the raid and the reason for his visit. He told him that he came to complain about Ali because Ali had chosen a servant from the fifth for himself. Omar said to him:

"*Go on with what you have come for. He will become angry for his daughter because of what Ali did.*"

Buraydah visited the Prophet at his house, read the letter and told him what had happened. The Prophet's face changed. Buraydah said:

"*If you allow people to do such a thing, all their spoils will disappear.*"

Buraydah presented his concerns to the Messenger of Allah, accusing Ali of acting unfairly. When he finished, he lifted his head and saw that the Messenger of God became very angry. He saw such anger only on the day of Quraiza and al-Nadir. The Messenger of God said:

"*By the One in Whose hand is my soul, Ali's rightful share of the fifth is more than this servant. If you love him, then deepen your love for him.*"

The Prophet grasped Buraydah's hand and asked:

"*O Buraydah, do you harbor dislike for Ali? Love Ali, for he carries out my command.*"

Buraydah said:

"*I seek refuge in God from the anger of God and the anger of His Messenger. I am only a messenger.*"

Despite six months of tireless efforts, Khaled was unable to convert anyone in Yemen to Islam. Khaled failed in the task entrusted to him by the Prophet. His own presence became the barrier that kept people from embracing Islam. The Prophet ordered him to return, and he sent Ali bin Abi Talib in his place and told Ali:

"*Whoever of the companions of Khaled wants to join you can stay, and whoever wants to come back can come.*"

Ali set out for Yemen with a group, and as they neared the region, people came forward to meet them. Ali invited them to Islam and counseled them, leading the entire Hamadan to embrace the faith. Ali read the letter of the Messenger of God to them, and later he wrote to the Messenger of God about their conversion to Islam. Upon reading the letter, the Messenger of God rejoiced, prostrated in gratitude, then lifted his head and said:

"*Peace be upon Hamadan, peace be upon Hamadan.*" "*Hamadan is among the best neighbors – how swiftly they embrace victory.*"

In the month of Rabi' al-Akhir of the ninth year, the Messenger of Allah sent Ali bin Abi Talib with one hundred and fifty men from the Ansar on one hundred camels and fifty horses and with him a black flag to al-Fils to destroy it, which is an idol of the Tai clan and those around it. He destroyed their idol and returned with the spoils.

When the Thaqif embraced Islam, they sent Abed Yaleel bin Amr and Amr bin Umayyah to the Messenger of God and asked him about their idol called al-Rabe, and they asked:

"*What should be done with the al-Rabe.*"

The Messenger of God said:

"*Destroy it.*"

They said:

"*Impossible. If al-Rabe knew that we were planning to destroy it, it would wipe out our people.*"

Omar Ibn al-Khattab said:

"*Woe to you. O Abed Yaleel, what a fool you are. al-Rabe is just a stone and do not know who worships it and who does not.*"

Abd Yaleel said:

"*We have not come to you, Omar.*"

They said:

"*O Messenger of God, let it stand for three years and do not destroy it.*"

But the Messenger of God did not accept. They said:

"*Two years,*" but he refused.

They said:

"*One year.*"

And he did not accept it either. They said:

"*One month.*"

But he refused to give them time. Their only goal was to leave the al-

Rabe behind because some of the believing men, women and children of their people were holding on to it. They did not want to frighten their people by destroying it now, instead they wanted to let it until Islam was firmly established in their hearts. They asked the Messenger of Allah to spare them from its destruction and said:

"*O Messenger of Allah, you do it. For we will never destroy it.*"

The Messenger of Allah said:

"*I will send Abu Sufyan bin Harb and al-Mughirah bin Shu'bah to destroy it.*"

The delegation then returned and told their people about the decision on al-Rabe. A sheikh from Thaqif said:

"*By God, this is proof of what stands between us and him. If he can destroy it, he is right and we are wrong, and if he couldn't do it, then ... there is still something (doubt) in the soul about it*."

Othman bin Abi al-Aas said:

"*By Allah, your soul was wrong and your pride has deceived you. al-Rabe, by Allah, does not know who worshiped it and who did not.*"

Abu Sufyan bin Harb, al-Mughirah bin Shubah and their companions set out to demolish al-Rabe. al-Mughirah said to his companions who came with him:

"*I will make you laugh in Thaqif today.*"

All the Thaqif gathered: men, women and children and mourned their idols. They had believed their idols where invincible, certain that no one could destroy them.

al-Mughirah bin Shu'bah stood up and mounted a camel with an axe in his hand, accompanied by the Banu Mu'tab, who were also armed. al-Mughirah struck the idol with the axe and then suddenly collapsed unconscious. The people of Taif gasped in shock, shouting:

"*Oh no! Mughirah. al-Rabe has struck him down! They claimed that the goddess is not invulnerable, but she defends herself indeed!*"

They were pleased when they saw him fall and said:

"*Which of you would like to try and endeavor to destroy it. By God, he will never succeed?*"

al-Mughirah bin Shu'bah jumped up and shouted:

"*May God curse you, O people of Thaqif, it is only stones and mud. Accept the grace of God and do not worship it.*"

He struck the door and broke it. After that, he and his companions destroyed the wall stone by stone until they razed the temple to the ground. The servant of the temple said:

"*If they destroy the foundations of the building, they will be swallowed up.*"

When al-Mughirah heard this, he dug up the foundation and destroyed it and they found ornaments, perfumes, gold, silver and clothes that were inside and they took them away.

The destruction of idols proved to be the most powerful way to dismantle false beliefs and expose the myths surrounding them. Therefore, the Messenger of God ordered the destruction of the idols that were worshiped in these areas. This posed a great challenge to the tribes who had devoted themselves to the worship of these idols for decades and attributed a certain power to them.

ALI'S SECOND MISSION TO YEMEN

In the month of Ramadan, the Messenger of God sent Ali to Yemen again, as there were still areas there that had not yet converted to Islam. At that time, Yemen was geographically larger than it is today and extended northward as far as Taif. The Prophet held a banner in his hand and waved it while saying to Ali:

> "*Go, O Ali, to the people of Yemen. Teach them the faith and the Sunnah and guide them according to the Book of God. Go ahead and don't look back.*"

He added:

> "*When you enter their courtyard, do not attack them unless they attack you. Ask them to say: There is no god but Allah and Muhammad is the Messenger of God. If they say it, order them to pray. If they respond, order them to pay zakat. Do not ask them to do anything else. By God, If even one person is guided to Islam through you, it is better than possessing everything the sun rises and sets upon.*"

He continued:

> "*O Ali, I advise you to make frequent supplications, for they will be answered. Be grateful, for gratitude leads to more blessings. Be wary of breaking a covenant or aiding in its violation. And I warn you against deception, for deception only affects those who practice it. And I warn you against committing treachery, for Allah will help those who have been betrayed.*"

The Prophet tapped Ali on the chest and said:

> "*Go, for God will guide your heart and strengthen your tongue.*"

The Messenger of God gave him advice and prayed for him, for Ali was sent on a new mission to make judgments between people. It was a mission that required knowledge and experience.

Ali departed with three hundred horsemen, mounted on the finest steeds. When they encountered a group of polytheists, he called them to Islam. But they refused and threw arrows and stones at his companions. When he saw that they wanted to fight, he lined up his companions and attacked them. He killed twenty of them until they were scattered and

defeated. The Muslims captured prisoners and seized war spoils. They left their banner.

Ali halted the pursuit and once again invited them to Islam, at which point they accepted. Several of their leaders stepped forward and pledged allegiance to Islam. They said:

> "*We are representatives for our people. Here are our donations, take the share of Allah from it.*" [447]

THE DELEGATIONS TO THE MESSENGER OF GOD

As Islam spread across the Arabian Peninsula, Delegations began arriving voluntarily to meet and converse with the Messenger of God, some sought answers to their questions, others declared their conversion to Islam, while some requested the Prophet's blessings. The people believed that the Prophet would be able to heal their sick, solve their problems and even provide them with food.

A delegation from Banu Thalabah arrived to see the Prophet with four members and stayed in the house of Ramla bint al-Harith. Bilal came to them and asked:

> "*Is there anyone else with you?*"

They replied:

> "*No.*"

He then left, and after a short while he brought them a bowl of soup with yogurt and ghee, and they ate until they were full. After that they went out and saw the Messenger of Allah left his house and his head was dripping with water, he took one look at them and they rushed to him. In the meantime, Bilal called to prayer. They greeted him and said:

> "*O Messenger of Allah, we are messengers and representatives of our people. We have embraced Islam. Our people in their work and with their livestock, and we have been told, O Messenger of God: there is no Islam for those who do not have hijrah.*"

They were referring to the migration of the Prophet and the Muslims from Mecca to Medina. Some of the Muslims who took part in this migration boasted about it to other Muslims, seeing it as a source of pride.

Figure 59: Some Arab delegations on their way to the Prophet.

The Messenger of Allah replied:

"*Wherever you may be, if you fear God, no harm will affect you*."

After Bilal completed the call to prayer, the Messenger of God led them in the midday prayer. The Prophet then entered his house, and shortly afterward he went out to them after praying two rak'ahs. He called them and asked:

"*Where are your families?*"

They said:

"*O Messenger of God, they are near this tent.*"

He said:

"*How is your land?*"

They said:

"*Fruitful.*"

He said:

"*Praise be to God.*"

So they stayed for days and learned the Quran and Sunnah. They were overwhelmed by his hospitality. Before leaving they came to bid him farewell and he said to Bilal:

"*Reward them as you give delegations*."

He then distributed silver coins, giving each man five uqiya (one uqiya equals 40 dirhams) and remarked:

"*We do not have any dirhams.*"

After that, they returned to their land.

The delegation of Abdul Qais, a tribe living in Bahrain and the outskirts of Iraq, came to the Prophet. Omar stood up and walked toward them. They were thirteen horsemen. Omar said:

"*Who are these people?*"

They said:

"*From Banu Abdul Qais.*"

He said:

"*What brings you here. Trade?*"

They said:

"*No.*"

He said:

"*The Prophet just mentioned you and said good things about you.*"

The Prophet had looked at the horizon on the morning of the day they came and said:

"*A caravan will come from the east. They are not forced into Islam, they are tired of traveling, their food is running out and their leader has a sign. O God, forgive Abdul Qais. They came to me and ask no money from me, they are the best people of the East.*"

They went with Omar until they came to the Prophet. Omar said to the people:

"*This is your companion you are looking for.*"

They leapt from their horses – some walking, some jogging, and others running – until they reached the Prophet and greeted him. They kissed the hands and feet of the Messenger of God. The Messenger of God asked them:

"*Which one of you is Abdullah al-Ashaj?*"

Abdullah al-Ashaj said:

"*Me, O Messenger of God.*"

al-Ashaj did not have an attractive appearance. The Messenger of Allah looked at him and said:

"*One is not judged by his external appearance, but what matters are the least parts of a person: his tongue and his heart.*"

al-Ashaj said:

"*O Messenger of Allah, I have a sick man with me. Pray to God for him.*"

He said:

"*Where is he? Bring him to me.*"

The Prophet then slapped his back and said:

"*Out, enemy of God.*"

A jinn[1] was in possession of this man who harmed him, and the Messenger of God removed him from him. The man recovered, and they noticed he no longer looked like he once did. The Prophet made him sit beside him and prayed for him. He said:

"*Welcome to the people who have come without shame or regret.*[2]"

---

[1] A Jinn is in the Islamic conception a being that is created from "smokeless fire", has reason, and populates the world alongside humans, Satans, and angels with other Jinn.

[2] This means that they did not hesitate to convert to Islam, and there was no

They said:

"*O Messenger of God, we come to you from a great distance. and between us and you lies this disbelieving tribe of Mudar. And we only reach you in a holy month. Tell us something important. If we do, we will enter paradise.*"

He said:

"*I command you to follow four things and forbid you to do four things. I command you to believe in God alone. Do you know what faith in God is?*"

They said:

"*Allah and His Messenger know best.*"

He said:

"*The testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, to perform the prayer, to give zakat, to fast the month of Ramadan and to give the fifth share of the spoils. And I forbid you four things: al-Dabaa, al-Hantam, al-Muzaffat and al-Naqir*[1]*. Remember these and pass it on.*"

They said:

"*O Prophet of God, how do you know al-Naqir?*"

He said:

"*Yes, a stem that you drill and throw some dates into it - then you pour water into it, until its fermentation settled down – then you would drink it.*"

Noticing the change in their expressions, he said:

"*O people of Abdul Qais, why do I see that your faces have changed?*"

They said:

"*O Prophet of God, we are in a rugged land where no grass grows, and we used to take from these alcoholic drinks, which makes this situation easier for us. And it was the circumstances that forced us to do so, when you stopped us, our faces changed.*"

The Messenger of Allah said:

"*Circumstances neither permit nor forbid something – however all intoxicating substances are strictly prohibited. You should not sit and drink until your veins run with alcohol and then brag until one of you jumps on his cousin with a sword and leaves him limping.*"

They said:

"*How do we drink, O Messenger of God?*"

He said:

---

resistance. They were not captured or enslaved, nor was there anything similar that they would be ashamed of or regret. This is a demonstration of their honor, as they obediently joined Islam, without disgrace.

[1] The mentioned terms refer to traditional vessels for making sweetened and fermented mixtures of dates or raisins and water, often resulting in alcoholic beverages.

"*In leather containers*[1] *whose mouths are knotted.*"

They said:

"*O Messenger of God, our land is full of rats, and there are no watering cans left in it.*"

The Prophet of God said:

"*Even if the rats ate from it two or three times.*"

al-Ashaj said:

"*O Messenger of God, our land is heavy and rugged, and if we do not drink these drinks, our colors will turn pale and our stomachs will swell. Allow us in this.*"

He gestured with an open palm. The Prophet said:

"*O Ashaj, if I allow you to drink something like this*", and he made a "little bit" gesture with his hands, "*then you would drink this much!*", while spreading his hands out. "*Until one of you gets drunk, picks a fight with his cousin, and ends up stabbing him in the leg with a sword.*"

al-Harith lowered his garment to cover the injury on his leg after hearing it from the Messenger of God. But God showed it to His Prophet.

The Messenger of God described the varieties of dates they had, saying:

"*You have one type called such and such, and another type named such and such.*"

then preceded to name them all. A man from among them said to him:

"*May my father and mother be sacrificed for you, O Messenger of God, if you had been born in Hajjar, you could not possess greater knowledge than you do now. I bear witness that you are truly the Messenger of God.*"

The Prophet said:

"*Since you sat down with me, your land has been revealed for me – from its lowest point to its highest. Among your dates, the best are the Barni variety, which alleviates illness.*"

The Messenger of God made al-Ashaj sit next to him and asked him, though he meant all of them:

"*Will you pledge allegiance for yourselves and for your people?*"

They said:

"*Yes.*"

al-Ashaj said:

"*O Messenger of God, you will not find anything more important to a person than his religion. We pledge allegiance to you for ourselves, and we send to our people whoever calls them to allegiance. Whoever follows us is one of us, and those who leave us are against us.*"

The Prophet said:

"*You are right. You show two qualities: patience and thoughtfulness.*"

---

[1] The leather containers are used for water and milk and are wrapped with a rope.

al-Ashaj said:

"*O Messenger of God, did I acquire them or has God created these two qualities in me?*"

The Prophet said:

"*No, rather God has created in you a willingness to act with these two qualities.*"

al-Ashaj said:

"*Praise be to God who enabled me to carry two qualities that God and His Messenger love.*"

Later, the Prophet gave them gifts, as was customary with the delegations before them, and then they returned to their land. [448]

The delegations kept coming until the tenth year, among them was a delegation from Muharib in the tenth year, they were ten men, including Sawa bin al-Harith and his son Khuzaima bin Sawa. They were accommodated in the house of Ramla bint al-Harith and Bilal brought them lunch and dinner until one day they sat with the Prophet from noon until the afternoon. They converted to Islam and said:

"*We are representatives of our people.*"

Among the delegation was a man from Muharib whom the Prophet recognized. Years earlier, during the Hajj season in Mecca, the Prophet had preached his message to various tribes, only to be met by a group with harsh language. As he looked at the Muharibi for a long time, the man noticed and responded:

"*It seems, O Messenger of God, that you know me.*"

He said:

"*I have seen you.*"

The Muharibi said:

"*Yes, by God, you have seen me and spoken to me, and I have said the ugliest words to you in Okaz while you were going around.*"

The Prophet said:

"*Yes.*"

The Muharibi said:

"*O Messenger of God, on that day, I was the most hostile toward you and the furthest from Islam. I thank God for keeping me alive long enough to find faith in you. Those men who were with me died in their religion.*"

The Prophet said:

"*These hearts are in the hand of God.*"

He said:

"*O Messenger of God, ask forgiveness for how I behaved toward you.*"

The Prophet reassured him:

"*Islam wipes away the sins of disbelief that came before it.*"

When they were about to leave, the Prophet raised his hands, looked

toward the Qibla and prayed for them, then he gave them gifts as he does with other delegations, and they went back to their families.

THE DELEGATION OF NAJRAN

The Prophet had written a letter to the people of Najran[1] inviting them to Islam. He said in this letter:

> "*In the name of the God of Abraham, Isaac and Jacob. From Muhammad the Prophet to the Bishop of Najran and the people of Najran: If you embrace Islam, then I will praise the God of Abraham, Isaac, and Jacob to you. I invite you to the worship of Allah and abandon the worship of His servants, and I invite you to place yourselves under the guardianship of God rather than under the guardianship of His servants. If you refuse, then pay the jizya. If you refuse, I have warned you of a coming war. Peace*."

When Bishop Abu Haritha bin Alqamah read the letter from the Prophet, he was terribly shocked. He sent to the scholars of the people of Najran to consult them. They said to him:

> "*You know that God promised Abraham prophethood in the descendants of Ishmael. Do you believe that this man is the one?*"

The bishop then ordered the bell to be rung and the fires were lit in the temples. The people of the valley gathered. The bishop read them the letter of the Messenger of God and asked for their opinion. The decision-makers decided to send a delegation to discuss the letter with the Prophet Muhammad.

In the tenth year, a delegation of Christians traveled from Najran to Medina to meet the Prophet Muhammad. The delegation consisted of sixty horsemen, including fourteen men from their elite. Among them were the leader of the people, whose name was Abd al-Masih, the leader of their caravan, whose name was al-Ayham, and their bishop Abu Haritha bin Alqamah.

The delegation set off until they arrived in Medina and took off their traveling clothes. They wore jewelry and garments decorated with gold. They went to the courtyard of the mosque in Medina to the Messenger of Allah. Those who saw them were astonished at their appearance.

When they stood up to pray in the mosque of the Messenger of God, the people wanted to prevent them from doing so. The Messenger of Allah said: "*Let them*."

---

[1] Najran is a large land near Sana'a, between Aden and Hadramout, and the people in Najran were of two types: Christians and Ummiyyun (neither Christians nor Jews).

They approached the Messenger of God, greeted him respectfully, and he returned their greetings. Abd al-Masih and Abu Haritha bin Alqamah said:

"*We have embraced Islam, O Muhammad.*"

He said:

"*You have not embraced Islam.*"

They said:

"*Yes, we converted to Islam before we came to you.*"

He said:

"*You are lying. If you like, I will tell you what is keeping you from Islam.*"

They said:

"*Tell us.*"

He said:

"*Love of the cross, drinking alcohol and eating pork.*"

They asked:

"*O Muhammad, what do you say about Jesus?*"

He said:

"*He is the Spirit of God and His Word. The servant of God and His Messenger.*"

They were not convinced and said:

"*No, He is not so. Have you ever known a human born without a father?*"

The Messenger of Allah lowered his head in silence until Allah revealed:

﴿*Indeed, the example of Isa*[1] *to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was. The truth is from your Lord, so do not be among the doubters.*﴾ [449]

The next morning, they returned to him, and he recited the verses to them, but they still refused to believe. Allah ordered his Prophet to invite them to Mubahala[2]. God said:

﴿*Should anyone argue with you concerning him, after the knowledge that has come to you, say, 'Come! Let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together], and call down Allah's curse upon the liars.'*﴾ [450]

---

[1] Isa ibn Maryam: is a prophet in the Quran, known as jesus, the son of mary. He is considered the 'immediate word' of God, which emphasizes his unique creation through the direct command of God, „Be! ".

[2] Mubahala(prayer duel) is a religious rite in Islam, in which both parties are called to a curse competition in a solemn appeal to God to prove the truth. The rite was historically used in various contexts, especially in debates between Muslims and Christians.

Figure 59b: The Mubahala with the Christians of Najran.

The Messenger of Allah called them to the Mubahala and said:

"*Allah has commanded me that I must invite you to the Mubahala if you do not accept this.*"

They said:

"*Give us three days,*"

Later they exchanged views among themselves and discussed it. The leader of the people, Abd al-Masih, said:

"*By God, O Christians, you have known that Muhammad is a Prophet sent by God, and if you curse him, the earth will swallow you up and uproot you. No people have ever cursed a prophet without suffering consequences – young and old alike.*"

They said:

"*What is your opinion, Abu Maryam?*"

He said:

"*In my opinion, I should ask him to judge in our matter, because I see a man who will never exercise arbitrariness.*"

al-Ayham said:

"*If you want nothing but to keep your religion and stick to your decision regarding Christ, then reconcile with the man and return to your homes.*"

But they agreed to confront and challenge the Prophet and go to the Mubahala. Before the Mubahala, their chiefs declared:

"*If he comes to the Mubahala with his people, then he is not a true prophet. But if he comes with his household, we will not challenge him, for a true Prophet only brings his family when speaking the truth.*"

When the time was up and the day of the Mubahala arrived, the people of Najran arrived for the Mubahala and waited for the arrival of Prophet Muhammad. The Prophet arrived, enveloping Hassan and Hussein in his cloak, with Fatima walking behind him and Ali following closely. The

Prophet said to his family:

"*When I pray, you say amen.*"

The Bishop of Najran, who was watching the Prophet and his family, said:

"*I see faces, if they asked God to remove a mountain, He would do it. Do not join the Mubahala, or you will be destroyed and there will be no Christian left on earth until the Day of Resurrection. By God, you know his prophethood and he has come to you with a convincing argument concerning Jesus. By God, no nation has ever challenged a prophet without being destroyed. If you do not want to give up your religion, then make a truce with the man and then leave.*"

They turned to the Prophet and said:

"*Abu al-Qasim, we will not curse you.*"

The Prophet said:

"*Then become Muslims and you will have the same rights and duties as Muslims.*"

They refused. The Prophet said:

"*Then I will fight you.*"

They said:

"*We are not in a position to wage war against the Arabs. But we can make a treaty with you.*"

They made a treaty with him and he said:

"*By the One who holds my life in His hand, had the People of Najran joined the Mubahala, they would have faced severe punishment – their valley consumed by fire, their people transformed into apes and pigs, and God would have wiped out Najran and it's inhabitants, even birds on the trees.*"

After they refused to participate in the Mubahala, the jizya was established for the people of Najran, and they withdrew. The following day, the Prophet wrote them a letter. When the bishop received it, he requested permission to return to his people along with those who were with him. They received permission and left. [451]

BATTLE OF TABUK

The Messenger of God received reports about King Akidar bin Abd al-Malik al-Kindi, ruler of a kingdom in the Levant. Akidar had threatened to attack, and destroy the Islamic land. Because of his connection to the Romans, the companions of the Messenger of God were afraid of him. Each day, many companions came to the Messenger of God with new reports and rumors.

The hypocrites told many lies about Akidar among the followers of Prophet Muhammad. They claimed that Akidar had mobilized his men. The

hypocrites whispered in the ears of the weak Muslims and asked:

> "*Where are the companions of Muhammad compared to Akidar? They threatened that he would soon attack Medina, kill it's men and take his children and women captive.*"

This frightened the believers. They complained to the Messenger of Allah and shared with him their concern.

Figure 60: An illustrative depiction of the meeting of the hypocrites who conspired against the Prophet.

The hypocrites not only spread rumors among the Muslims, but also reached out to Akider in Dumat al-Jandal, urging him to march on Medina and support them against the Messenger of Allah and his followers. They hoped that this would put power in their hands. They collaborated with Abu Aamer, a monk, in their plan. They promised him loyalty and made him their leader. Abu Aamer was careful not to be suspected of having schemed on behalf of the hypocrites. He therefore preferred to stay away from Medina.

The situation in Medina was very critical due to the growing psychological warfare of the hypocrites and their external support. It was necessary to take measures to manage and alleviate this situation. The Prophet was aware of the danger threatening the Islamic community and realized that it was necessary to act quickly to counter this danger. Recognizing the threat, he turned to God in prayer, pleading:

> "*O Allah, if this group perishes, You will no longer be worshiped on earth.*"

The Messenger of God said the same thing in Badr while prostrating because the Battle of Badr was decisive for the fate of Islam and Muslims. His uttering these words this time indicates that there is a real danger threatening the entire group of people of faith, and that there is no doubt that the destruction of this group will lead to God not being worshiped on earth. This equates to erasing the landmarks of religion and removing all its traces from people's minds.

God revealed to the Prophet Muhammad the secret meetings of the

hypocrites and what they were planning. He ordered him to march to Tabuk with an army and surprise them. The city of Tabuk is located nearly seven hundred kilometers north of Medina.

The Prophet usually kept his military strategies undisclosed, but for the campaign to Tabuk, he openly declared his intentions and instructed his followers to prepare. The Prophet informed his companions that God had revealed to him that He will grant him victory over Akidar, capture him and force him to reconcile and pay him a thousand ounces of gold and two hundred garments in the month of Safar and another thousand ounces of gold and two hundred garments in the month of Rajab after eighty days the Prophet and the Muslims would return unharmed and victorious without any battle having taken place and without any believer having been captured.

The Messenger of God said to them:

> "*Moses promised his people forty nights, and I promise you eighty nights. Then I will return safe and sound, victorious without war, and none of the believers will be taken captive.*"

A group of hypocrites heard his words, they spoke among themselves and said:

> "*No, by God, it is the last of his breaks, after which he will not heal. Indeed, some of his companions will die in this heat, the desert winds and the foul stagnant waters, and whoever is safe from it will either be a prisoner in the hands of Akidar or will be killed.*"

In the month of Rajab, in the ninth year, the Prophet set his plan into motion. He wrote to the Arab tribes who had already converted to Islam and sent them messengers. He encouraged them to jihad and conquer.

This happened in the midst of intense heat, while the land was parched. It was the time when the fruits were ripening. People loved lingering in their gardens and resting in the shade, preferring not to venture out into the scorching summer heat.

When the Messenger of God decided to travel to Tabuk, these hypocrites deliberately built a mosque outside the city. They claimed it was a place for prayer and worship, but in reality they met there and plotted against Islam and the Prophet. This was the idea of their leader Abu Aamer. Abu Aamer said to them before he went out into the Levant:

> "*Build your mosque and gather whatever strength and weapons you can find, for I am going to Emperor, the King of the Romans, to bring back an army of Romans.*[1]"

After they finished building the mosque, a group of them came to the

---

[1] After traveling to the Romans, Abu Aamer did not return because he died there in the 9th or 10th year of the Hijrah. [500]

Messenger of God and said:

"*O Messenger of God, our houses are far from your mosque and we would like to pray together, since it is difficult for us to come here, we have built a mosque. If you visit it and pray in it, we will be blessed and we will pray in your place of prayer.*"

The Messenger of God was unaware of their hidden scheme, as God had not yet revealed their conspiracy and hypocrisy to him. He said:

"*I am on a journey and I am busy. When we come back, God willing, we will pray for you in it.*"

When Prophet Muhammad left for Tabuk, the hypocrites spoke among themselves and said:

"*Muhammad believes that the war against the Romans is like any other war. No one will ever return from them.*"

Some among them mocked, saying:

"*I doubt that God will expose our actions or reveal a Quran to Muhammad that others would recite.*"

But God revealed to his Prophet what they kept secret among themselves. The Prophet said to Ammar ibn Yasir:

"*Catch up with the people. For they have been burned.*"

Ammar sought them out and asked:

"*What did you say?*"

They replied:

"*We didn't say anything, we were just playing and joking a bit.*"

But God revealed a Quran that exposed them and said:

Tell them, Muhammad, are you making fun of God, His signs and His messengers?

God dismissed their false excuse and condemned them, for their mockery had transformed their hidden disbelief into an open rejection of faith. God said to them mercifully: We will overlook a group of you because they repented and returned to the truth, but We will also punish another group who persisted in their hypocrisy and deviation and continued in their criminality. [452]

When the Islamic army left, some Muslim men stayed behind due to various circumstances. The Prophet gave permission to eighty-eight men not to participate, citing various reasons.

Some of them were suffering from the heat, some were sick, some had to take care of their sick family members, and some came to the Prophet without giving a reason. In this context, al-Jedd ibn Qais came to the Prophet when he was in the mosque with a group of people and said:

"*O Messenger of God, allow me to stay because I am poor and sick and this is an excuse not to go.*"

The Messenger of God said:

"*Get ready, get ready. You are capable.*"

al-Jedd pleaded:

"*Let me stay and spare me from temptation, by God, my people know me well – No one loves women more than I do. I fear I will not resist when I see Roman women.*"

The Messenger of God turned away from him and said:

"*We have given you permission.*"

His son Abdullah bin al-Jedd came to him and said to his father:

"*Why do you refuse the request of the Messenger of God? By God, there is no one among the Banu Salamah who has more wealth than you. Will you not go out?*"

He said:

"*My son, I have nothing to do with going out, going to the Romans in the wind and the severe heat. By God, I do not feel safe from the Romans, even when I am in my own house. Should I go to them and attack them?! By God, my son, I know the consequences of these actions.*"

His son spoke to him harshly and said:

"*No, by God, but it is hypocrisy.*"

The father became angry and lifted his shoe and struck his son in the face with it, so that his son turned away and did not speak to him. God said about him that he had tried to escape the temptation of the women of Banu al-Asfar(Byzantines) by telling a lie. But he fell into a greater temptation, namely the temptation of hypocrisy, retreat from jihad and disobedience to God and His Prophet. Allah said to him and those like him that Hell would be their reward and that it would surround them all. [453]

Ibn Ubay remained in Medina among the hypocrites, scoffing:

"*Muhammad dares to challenge the Banu al-Asfar despite the scorching heat and vast distance – does he think war is a mere game? By God, I can already picture his companions bound in chains.*"

The hypocrites were not content with being absent; they also encouraged others to stay. Thus al-Jedd ibn Qais and other hypocrites discouraged the Muslims from leaving. al-Jedd said to Jabir ibn Sakhr and those of Banu Salamah who were with him:

"*Do not leave in the heat*",

to dissuade them from jihad and to sow doubt about the decisions of the Messenger of Allah to leave at such times.

Allah condemned the hypocrites for remaining in the city, distancing themselves from the Messenger of God, and taking pleasure in avoiding Jihad, neither contributing their efforts nor their wealth to support the Muslims. They said to their Muslim brothers:

"*Do not go to war with the Messenger, for the weather is extremely hot, making movement difficult and jihad really hard."*

Thereupon, Allah said: O Muhammad, tell them: The fire of hell is even hotter – if only they truly understood. These hypocrites may laugh for a while because they have withdrawn from the jihadists, but it is a brief joy and laughter followed by much weeping and regret in the Hereafter as punishment for their bad deeds and continued hypocrisy. [454]

The greatest obstacle in the campaign of Tabuk was the fear of Banu al-Asfar. With no expectation of spoils, captives, or victory, they hesitated to march in the scorching heat. Before they set out, God revealed to the Messenger of God:

> "*O Muhammad, the Most High God sends greetings to you and says to you: Either you go out and Ali stays, or Ali goes out and you stay.*"

The Prophet informed Ali. Ali replied:

> "*I hear and obey the command of Allah and His Messenger, though I would never choose to be separated from the Prophet in any circumstance.*"

The Messenger of God said:

> "*Are you not content to be of me as Aaron was of Moses? but there is no prophet after me. It is not right for me to leave without you being my successor.*"

He said:

> "*I am satisfied, O Messenger of God.*"

The Messenger of God said to him:

> "*O Abu al-Hassan, you have the reward of going out with me even if you stay in Medina. And God has made you alone a nation, just as He made Abraham a nation. Your authority will prevent the group of hypocrites and disbelievers from taking action against Muslims.*"

The hypocrites in Medina shamed Ali for staying there and not leaving with the Prophet Muhammad, and they said:

> "*The Messenger of God did not keep him in Medina out of respect and affection, but he left him out of burden.*"

Others said:

> "*The Messenger of God bored him and hated his company.*"

When Ali was informed of what the hypocrites were saying, he wanted to refute them and expose their lie. He followed the Prophet and said:

> "*O Messenger of God, the hypocrites claim that you left me behind out of burden and hatred.*"

The Prophet said:

> "*Return, my brother, to your place, for Medina is suitable for no one but you or me. You are my successor among my household, the place of my emigration and among my people.*"

The Messenger of Allah set out with his companions, entrusting Ali with the governance of Medina in his absence. Some of the hypocrites remained behind in the city instead of joining the Islamic army. The presence of these hypocrites in the city posed a danger, as they were possibly planning an

overthrow and wanted to take control of the city and the government. They said among themselves:

"*This time, Muhammad will not come back.*"

Every time they plotted something to harm the Muslims, Ali prevented their scheming.

The Messenger of Allah was saddened that many of his companions refused to go out with him, disobeyed his orders and stayed in Medina or delayed marching with the Muslims. As they journeyed, the Muslims noticed a man lagging behind. The Prophet's companions remarked:

"*O Messenger of Allah, someone has remained behind.*"

The Prophet responded:

"*Let him be. If there is goodness in him, Allah will bring him to us. If not, Allah has spared you from him.*"

This situation was repeated with several people who were late, and the Prophet gave them the same answer until the Prophet was asked:

"*O Messenger of God, Abu Dhar was delayed because of his camel.*"

The Messenger of God said:

"*Leave him, if he has any good in him, Allah will bring him together with you. If not, Allah has saved you from him.*"

The Muslims observed Abu Dhar trying to speed up his camel, but it did not obey him due to extreme exhaustion. When the camel became too slow. Determined, Abu Dhar gathered his belongings and carried them on his back, pursuing the Messenger of Allah on foot. At noon, Abu Dhar managed to approach the caravan of the Messenger of Allah, although he was completely exhausted and thirsty. An observer among the Muslims noticed him and said:

"*O Messenger of Allah, this man is walking alone on the road.*"

The Messenger of Allah looked into the distance and said:

"*Be Abu Dhar.*"

with a slight hope and joy in his voice, as he hoped for confirmation of his suspicion that it was his faithful companion. When the people looked at him, they said:

"*O Messenger of God, he is - by God - Abu Dhar!*"

The Messenger of God said:

"*May God have mercy on Abu Dhar. He walks alone, he will die alone and he will be resurrected alone.*"

When Abu Dhar came to the Messenger of God, he told him his story. The Prophet replied:

"*God has forgiven you, O Abu Dhar, a sin at every step until you reached me.*"

Among the believers, men like Abu Dhar were prepared to accompany the Messenger of Allah at any cost. They put their provisions on their backs and drank water before setting out into the barren desert, which was

particularly dangerous during the heat and drought of summer. They encountered the relentless wind and faced the risks of death from hunger and thirst or attacks by wild animals. One who ventures alone from the depths of the desert seeks nothing but reward and martyrdom in the path of God.

When the Messenger of Allah rode through the region of al-Hijr (Medain Saleh), he covered his head with his cloak while sitting on the camel, lowered his head and passed through the houses of Thamud. When he arrived there, people rushed to the houses of al-Hijr and entered them. They drew water from the wells from which Thamud had drunk. They kneaded dough and set up pots of meat. When the Messenger of Allah heard about this, he called out to the people:

"*Gather for prayer.*"

When they gathered, the Messenger of Allah said:

"*Do not enter that dwellings of those who brought ruin upon themselves unless you weep in fear that the same fate may befall you. Do not drink from their water and do not perform ritual ablution with their water before prayer. Instead, feed the camels with the dough you prepared with this water.*"

He traveled with them until he came to the water from which Salih's camel had drunk. He said:

"*Don't ask for signs. The people of Salih had once asked their Prophet for a sign, and God, the Blessed and Exalted, had sent them the camel. She used to pass by that place regularly and one day she drank their water while the other day the people drank from her milk. Salih's people, however, disobeyed their Lord's orders and killed the camel. As punishment, God ended their life with a cry from heaven. Only one man was spared the punishment because he was in the sanctuary of the god. But when he left the sanctuary, the same thing happened to him as to his people.*"

A man said:

"*This is a strange thing.*"

The Messenger of Allah said:

"*Shall I not tell you something even more astonishing? Among you is a man who will reveal what came before and what lies ahead. So align yourselves and stay on the right path, for Allah does not care about your punishment (if you do not do so)...*" [1].

He continued:

"*Tonight, a powerful wind will sweep through. No one should rise, and those with camels must secure them. No one should venture outside alone.*"

The people did as the Messenger of God commanded them, with the

---

[1] This prophecy was fulfilled after the death of the Prophet, as the man who tells them what was and what will be, was Imam Ali.

exception of two men from Banu Saidah, one of whom went to relieve himself and the other looked for his camel. The one who went out for his need was suffocated. The one who went out in search of his camel was caught by the wind and carried up to Mount Tai. The Messenger of God was informed of this, and he said:

"*Did I not warn you that none of you should go out except with his companion?*"

He prayed then for the suffocated man and he recovered. The other brought the people of Tai to the Messenger of God when he returned to Medina.

The Muslims moved on and reached another shelter where there was no water. They complained about this to the Messenger of God. The Prophet prayed two rak'ahs, called upon Allah, and God sent a cloud and it rained, providing them with water to drink. A man from the Ansar said to another who was accused of hypocrisy:

"*Woe to you. You saw the Messenger of God call upon Allah and then God rained on us.*"

He said:

"*It rained due to celestial forces, not because of his prayer.*"

Thereupon, God's Messenger reproached them, saying:

"*How can you express your gratitude for the blessing of rain from Allah by denying and rejecting his signs?!*" [455]

The Messenger of Allah continued his journey till he and the Muslims came to another place where his camel was lost. His companions set out in search of it. One of the hypocrites, Zaid ibn al-Lusait, who was in a tent of Amara ibn Hazm with a group of Muslims, said:

"*Muhammad claims prophethood and speaks of heavenly matters, yet he cannot even find his own camel!*"

At that time, Amara was with the Prophet and heard the Prophet say:

"*A hypocrite said: 'Muhammad claims to be a prophet and he tells you about the heavens, but he does not know where his camel is.' By God, I know nothing except what God has taught me, and God has led me to the camel. It is in this valley. It got stuck with its reins in a tree. Go and bring it to me.*"

So they went and brought it. Prophet Muhammad was not present when Zaid said this. However, he was told through revelation what had happened. Amara returned to his tent and said:

"*By God, it is amazing what the Messenger of God told us just before about what someone said. God, told him about it.*"

And he mentioned what the Messenger of God said. A man from those who were in Amara's tent, Amr bin Hazm, Amara's brother - and he was not present with the Messenger of God - said:

"*Zaid, by God, is the one who said that before you came to us.*"

Amara approached Zaid, pulled him by the neck and said:

"*O servant of God, a hypocrite has been in my tent, without my knowing! Get out of my tent, O enemy of God, and do not stay in my company!*"

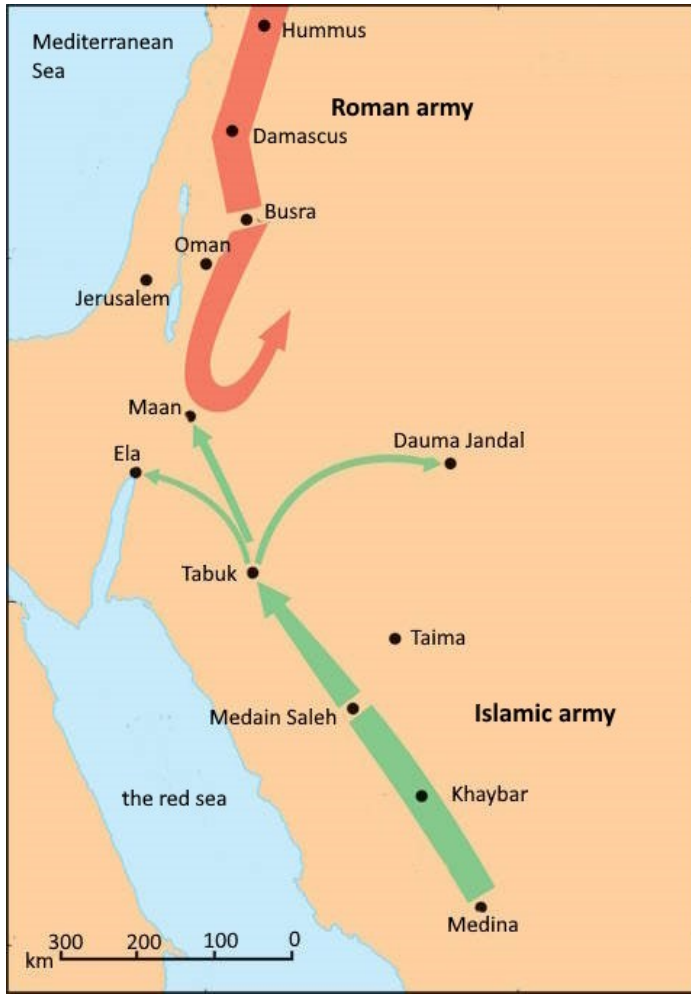

Figure 61: Map of the Battle of Tabuk.

The Islamic army advanced until they reached Tabuk. Leaning against a palm tree, the Messenger of God addressed the people after praising Allah, declaring:

"*O people, the truest speech is the book of God, the firmest bond is the word of piety (taqwa), and the best religion is the religion of Abraham...*"

The Prophet went on to exhort them and instruct them in the matters of their faith until he said:

"*Whoever forgives, Allah will forgive him, whoever restrains his anger, Allah will reward him, and whoever is patient in times of hardship, Allah will grant him compensation…*"

Upon arriving in Tabuk, the Messenger of Allah placed a stone to indicate the direction of Kaaba, he then established a mosque at the site and led the Muslims in prayer. The mosque was the starting point for their movements in the area. Then he turned to them and said:

"*Here is Sham (Levant),*" pointing with his hand toward Sham, "*and here is Yemen,*" pointing with his hand toward Medina.

So that, above all, they would know their location and the direction from which their enemy might be lurking or from which danger might threaten.

The Muslim army's first priority was securing the surrounding villages against potential threats from the north. Therefore, they took the initiative and signed treaties with the tribes in the southern part of the Levant desert who were seeking protection. They agreed to pay the jizya tax, join the Muslims and leave the polytheists. This gave them security. The inhabitants of Maqna, Ila, Jarba, Athrah and Malik ibn Ahmar came to the Messenger of God to conclude these treaties.

While Heraclius was in Homs or Damascus, the Prophet sent him another letter inviting him to Islam or, if he refused, urging him to submit and pay the jizya. A man asked:

"*And what if he refuses?*"

The Prophet replied:

"*Even if he refuses.*"

The messenger went and delivered the letter from the Messenger of God to Heraclius. However, the Emperor of Rome declined again the Prophet's invitation. When Heraclius learned that the Prophet's army was approaching Roman territory and that treaties had been signed between the Prophet Muhammad and the villages in the south of the Levantine desert, which had previously been part of the Roman state, he decided to withdraw his army and avoid military confrontations with the Muslims. He left his positions without fighting against the Islamic state.

Thus, the Messenger of God achieved victory and secured the Muslim territories in the north and protected them from the danger. [456]

During his stay in Tabuk, the Prophet sent a battalion under the

leadership of Khaled bin al-Walid to the region of Dumat al-Jandal. Dumat al-Jandal is located about four hundred kilometers east of Tabuk and is a green, water-rich region ruled by a Christian man named Akidar ibn Abd al-Malik. The Prophet sent a force to subdue him. Khaled bin al-Walid managed to capture him by surprise during a hunting trip and bring him to the Prophet. Akidar declared his submission, accepted the payment of the jizya while retaining his religion. He concluded a treaty with the Prophet, who then brought him back to his homeland with a special escort. This ended the military operations in Tabuk. [457]

Although the Muslim army, led by the Prophet, engage the Roman forces as expected, the Romans' sudden retreat and avoidance of battle solidifies the Muslims as the most dominant force in the Arabian Peninsula. They ensured the security of this region through these treaties and were able to extend the authority of the Islamic state to many isolated villages in the north of the Hejaz. The inhabitants of these villages were defenseless and had no choice but to make peace with Islam.

PLOT OF AL-AQABA[1]

Not everyone welcomed the Muslims' victory over the Romans; within the Islamic army, a group of hypocrites harbored different intentions. However, these hypocrites saw the victory at Tabuk as a positive development for the future and wanted to be part of it. They were aware that their wishes could not be fulfilled in the presence of the Prophet. Moreover, they feared that the Prophet would still confirm the succession of Ali, which would make their situation with Ali similar to that with the Prophet, since Ali was seen as an exact copy of the Prophet.

The hypocrites devised a secret plot to covertly eliminate the Prophet without arousing suspicion among the Muslims. They planned to portray his death as an accident on the way by frightening his camel and causing it to fall into a nearby ravine. Another option they considered was to roll stones from the mountain onto him to send him tumbling in after it.

God disclosed their scheme to His Messenger, who then sought to expose their plans and identify those responsible. When the Messenger of God was on his way back from Tabuk to Medina, he reached the area of al-Aqaba. The al-Aqaba region was divided into a narrow path and a wide valley.

---

[1] al-Aqaba: It is a difficult path on the mountain.

Figure 62: The hypocrites gather to execute their plan on the hill.

The Prophet's announcer called to the people:

> "*The Messenger of God will take al-Aqaba route. None of you should follow him – Take the valley instead, as it is broader and easier to traverse.*"

Meanwhile, the hypocrites took the opportunity to catch the Prophet Muhammad alone and carry out their plan. They crept up the mountain in front of him and waited for him to pass by on the serpentine road. They said:

> "*If he takes the mountainous path through al-Aqaba, we will knock him off his camel.*"

The people followed the path through the valley, except for those who were plotting against the Prophet Muhammad. They chose the path over the mountain and hid behind masks. The Prophet ordered Hudhayfah to wait at the foot of the mountain and keep an eye out for anyone passing by. He also ordered him to disguise himself like a stone. Hudhayfah said:

> "O Messenger of Allah, I recognize evil in the faces of the leaders of your army and I fear that if I sit at the foot of the mountain and someone comes and recognizes me and discovers what I am doing, they will kill me."

Hudhayfah did as the Prophet had commanded him. He saw twenty-four men on their camels, some of them talking to one another, saying:

> "*If you see anyone here, kill him so that he does not tell Muhammad that he saw us here. Muhammad would then retreat and only take this route in daylight, which would thwart our plan.*"

Hudhayfah heard this, but no one could see him. Hudhayfah then returned to the Prophet and told him what he had heard.

The Messenger of God passed through al-Aqaba with Ammar bin Yasir and Hudhayfah bin al-Yaman, and he ordered Ammar bin Yasir to take the reins of the camel and lead it. He ordered Hudhayfah bin al-Yaman to follow him. While the Messenger of Allah was traveling in al-Aqaba, they heard the sound of people approaching them. They forcefully struck the Messenger's camel, causing it to panic and drop some of his belongings.

They rolled boulders and stones off the mountain in al-Dabab[1] to throw the Prophet into the valley.

The Prophet became angry and struck the faces of their horses with a stick and said:

"*Go away, you enemies of Allah!*"

He also ordered Hudhayfah to drive them away. In that instant, Gabriel unfurled his wings, illuminating the entire the al-Aqaba passage. Their camels and their masked faces became visible, and Hudhayfah could see them. Realizing that the Messenger of Allah had uncovered their scheme, they quickly descended from al-Aqaba and blended into the crowd. Hudhayfah came back to the Messenger of God. The Messenger of God said:

"*Go on, O Hudhayfah, and you go, Ammar!*"

They hurried until they reached the top.

As the Messenger of God emerged from al-Aqaba, he paused and asked Hudhayfah:

"*Did you recognize anyone among those you drove away?*"

Hudhayfah replied:

"*O Messenger of Allah, I knew their horses, but the people were masked and because of the darkness of the night I could not see them.*"

The Messenger of Allah asked:

"*Did you know what they were planning and what they wanted?*"

They replied:

"*No, by Allah, O Messenger of Allah.*"

The Prophet said:

"*They planned to follow me, crowd me on the al-Aqaba, and push me off it. Allah has disclosed to me their identities and the names of their fathers. If Allah wills, I will reveal them to you.*"

They asked:

"*Should we not command their execution when they appear among the people?*"

He replied:

"*I do not wish for people to say, 'Muhammad resorted to violence against his own companions.'*"

He told them their names and said:

"*Keep it a secret. Go, bring them to me tomorrow.*"

Hudhayfah said:

"*O Messenger of Allah, these are not companions.*"

The Messenger of God said:

---

[1] al-Dabab refers to a type of leather bag, which is used to transport oil and grain. This bag is filled with stones here.

"*Have they not testified that there is no god but Allah?*"

Hudhayfah replied:

"*Yes.*"

The Messenger of God said:

"*Have they not testified that I am the Messenger of God?*"

Hudhayfah replied:

"*Yes.*"

The Messenger of God said:

"*I was commanded not to kill them.*"

The Prophet's passage through al-Aqaba, despite the dangers involved, was not to facilitate the passage of the army through the valley or to reduce the number of people, as the reduction of one or two people had no effect on the movement of the army of hundreds of people. The real aim of the Prophet's passage through al-Aqaba was to expose this misguided, hypocritical group that was plotting against the Messenger of Allah to get rid of him so that they could seize power. This group held a prestigious status in Islamic society. Which in people's eyes qualified them to pursue this ambition. They were feared and had such power and influence that no one dared to confront them – so much so that Hudhayfah concealed their names out of fear of them.

Among those involved in this conspiracy were Abu Bakr bin Abi Quhafa, Omar bin al-Khattab, Othman bin Affan, Talha bin Ubaidullah, Abu Sufyan bin Harb, Muawiyah bin Abu Sufyan, Mughira bin Shu'bah, Amr bin al-Aas, Saad bin Abi Waqqas, Abd al-Rahman bin Awf, Abu Ubaidah bin al-Jarrah, Abu Musa al-Ashari and Khaled bin al-Walid.

The conspiracy against the Prophet was not planned spontaneously, but was part of a comprehensive and detailed plan. This plan defined the objectives and course of action and expected their attacks to be decisive, influential and protected. Every event was precisely calculated and measures were taken. Allah mentions that a group of those who had set out with the Prophet had conspired in Mecca against the Prophet. They kept this secret among themselves and became disbelievers after their Islam. At al-Aqaba, they resolved to carry out their agreed upon plan: the assassination of the Prophet.

But Allah thwarted their plans and exposed them, so they did not succeed in what they had planned. When they were questioned, they were afraid and swore that they had said nothing. But Allah punished them for lying and confirmed the truth of what was attributed to them. Many of them had suffered from poverty and misery before their conversion to Islam. After their conversion to Islam, the bounty flowed in on them, for the Prophet treated them the same as all other Muslims in terms of spoils and paid off some of their debts. Their reward for him was that they said what they said about him and then plotted to assassinate him.

Allah rebuked them for their ingratitude and treachery. Despite all this, Allah says to them that his door is wide open to anyone who knocks, and the way to him is simple and easy, even for the disbelievers and hypocrites, if they want to repent. All they have to do is ask forgiveness for the past and be sincere in the future. However, if they persist in their deeds and do not repent, then Allah's punishment in this life and in the Hereafter will be severe, and they will not find anyone to help them against Allah. [458]

After the Messenger of Allah returned victorious and triumphant from Tabuk to Medina, he had to complete the task and expose the leader of the hypocrites, Abu Aamer. As the Messenger of Allah approached Medina, he said to his companions:

"*There are people in Medina who were present during your journey and who crossed the valley with you.*"

They said:

"*O Messenger of Allah, even though they are in Medina?!*"

He replied:

"*Although they are in Medina. An excuse is holding them back.*"

He meant that the men who could not participate in jihad due to illness or other excuses and had remained in Medina would receive the same reward as those who had actually participated. This is because their intentions were sincere and they had the desire to participate. The Prophet confirmed this to those who were with him to reassure them and prevent them from boasting or belittling others. As happened when the Prophet supported Asma Bint Umays against Omar Ibn al-Khattab, who told her that he had more right to the Prophet than she did because of emigration (see page 270).

When the Messenger of Allah came to Medina, the women and children went to the Farewell Mound (Thaniyyat al-wada) to greet him. They sang with joy at his arrival:

"*The moon has shown its light to us*
Over the hills of farewell, thanking is our duty
with each prayer to God we pray
O our Messenger among us
You came with an order from God
You came and brought honor to Medina
You're welcome, o the best preacher."

He entered the mosque, then prayed two rakahs and sat down to greet the people. He said:

"*Praise be to God, who has granted us a reward and goodness on our journey.*"

The hypocrites who had withdrawn from the Messenger of Allah spread bad news about him and said:

"*Muhammad and his companions were exhausted on their journey and perished.*"

Yet, when they discovered their false claims had been debunked and the Prophet and his companions were unharmed, their frustration grew. 459 Allah reveals the sick souls of these hypocrites, for when they see the Prophet attaining prosperity, spoils and triumph, this angers them and they suffer from it. However, when a calamity in the form of defeat or injury befalls the Prophet, they say that they were prepared for it before it happened, because they did not go out with them and did not experience what the Muslims experienced. They turn away from the Messenger and rejoice at what has befallen the Muslims. [460]

DEMOLITION OF THE HYPOCRITE MOSQUE

Upon his arrival, the angel Gabriel informed the Messenger of Allah about the hypocrites' true intentions behind constructing a mosque – to deceive and harm the Muslims – and forbade him from praying their. [461]

The Prophet then summoned a group of his companions and said:

"*Go to the mosque of the evildoers, destroy it and burn it down.*"

Without delay, they grabbed palm branches, set them alight, marched toward the mosque between sundown and dinner. There they met the followers of the evildoers. They burned the mosque and destroyed it to the ground. Those who were inside were able to escape. The Messenger of God ordered that the place be used as a dumping ground for waste.

The hypocrites intended to build this mosque to conceal their schemes and conspiracies. They wanted to pretend to be people of faith, worship and devotion. They asked the Prophet to pray for them in their mosque in order to gain legitimacy and show people that they revere the Prophet Muhammad and seek his blessings and prayer in their mosque.

They seized the opportunity and chose this sensitive time, namely the time when the Prophet left for Tabuk. The people were busy preparing for the journey and thinking about how they could confront the enemy and ward off the danger.

Despite the severity of the conspiracy, the Prophet chose not to punish the individuals involved. Instead, he focused on demolishing the mosque of temptation, where they had gathered to plot against him. Tearing down the mosque was the most effective way to eliminate corruption – and send a clear message – hypocrisy would not be tolerated, nor would there be any compromise with the hypocrites.

For the continued existence of the mosque and the mere condemnation could have tempted them to use another misleading method by claiming

that what they have been accused of is not true, but only false rumors. Perhaps they could win over many whose minds and faith were weak. [462]

THE PROCLAMATION OF SURAH BARAA

During the Hajj season in the ninth year, the Messenger of God instructed Abu Bakr to journey to Mecca, guide the pilgrims, and proclaim Surah Baraa along with essential instructions for the people to follow. Therefore, the Messenger of God sent two letters with him.

The first letter contained verses from Surah Baraa:

> ﴿*And an announcement from the side of Allah and His Messenger to the people on the Day of the Great Pilgrimage that Allah is free from (obligation to) the idolaters, and so is His Messenger.*﴾ [463]

Moreover, he wrote:

- It is not permissible for anyone to circumambulate the house naked.
- The Muslims and the polytheists will not gather together after this year.
- Whoever has a contract with the Messenger of God should keep it.
- If there is no contract, the period is four months.
- Only Muslims will enter Paradise.
- The polytheists will not approach the Sacred Mosque after this year.
- And other commandments and instructions.

The second letter contained the sunnahs of the Hajj.

When Abu Bakr was accompanied by Omar bin al-Khattab on the way, they heard the rumbling of the camel of the Messenger of God; it was Ali accompanied by Ammar bin Yasser. Abu Bakr asked Ali and Ammar the reason for their coming.

Ali informed him that the Prophet had sent him and that he was carrying a letter from the Prophet to Abu Bakr. The letter stated that the Prophet had chosen Ali instead of Abu Bakr to proclaim these words during the season and to lead the pilgrimage of the people instead of Abu Bakr. He also informed him that he should give Abu Bakr the choice of either traveling with him or returning to Medina.

Abu Bakr and Omar were worried about sending Ali and they wanted the Prophet to send someone older. Ali was 32 years old at the time. Abu Bakr was 59 years old and Omar was 49 years old. Ammar ibn Yasir was the oldest of them and he was 65 years old.

Abu Bakr and Omar tried to intimidate Ali and Ammar with the people of Mecca. They were harsh with them and said:

"*Abu Sufyan and the people of Mecca have gathered for you!*"

Ali said:

"*God is sufficient for us, and He is the best protector,*"

unbothered by what they said, Ali moved on with Ammar toward Mecca.

Abu Bakr and Omar returned to Medina and expressed their displeasure, saying:

> "*This boy was sent, if only someone else had been sent to the people of Mecca. And in Mecca are the leaders and men of Quraysh. By God, we prefer unbelief to what we find ourselves in.*"

Abu Bakr returned to the Messenger of God distraught and fearful. When he visited the Messenger of God, he said:

> "*O Messenger of God, you qualified me for a matter that many hoped for, but when I wanted to leave, you sent me back. What is wrong with me? Has Quran been revealed about me?*"

The Prophet said:

> "*No.*"

And he told him that Gabriel came to him and revealed to him that no one should deliver his message except him or a man from him.

During the pilgrimage, Ali recited Surah Baraa and proclaimed across Mina, Arafat and all other sacred sites that the Messenger of God was absolved of any ties to polytheists who continued to perform Hajj naked or circumambulate the Kaaba unclothed after that year.

Ali came to Mecca and read his letter to them, but they met him with threats and hostility. Kharash bin Abdullah met him and said:

> "*There is nothing between us and your cousin except the sword and the spear, and if you wish, we could start with you.*"

Ali said:

> "*Yes, yes, if you want, come!*"

Once Ali completed his mission, he departed for Medina but took his time along the journey, delaying his return. Likewise, the revelation to the Prophet regarding Ali and his situation was delayed.

The Prophet grew concerned that something might have befallen him. It was the Prophet's custom that when he prayed the morning prayer, he would turn toward the Qibla and Ali would turn toward the people behind the Prophet so that he would receive the people and respond to their needs.

When Ali was in Mecca, he did not make anyone in Ali's place, but the Prophet himself used to receive people. Abu Dhar sensed the Messenger of God's concern for Ali because of the seriousness of the mission entrusted to him. He wanted to go out and see if he was near the city.

Abu Dhar asked the Prophet for permission to go out. The Prophet gave him permission. And he went out to look for Ali and met him on the way. He hugged him, kissed him and then hurried to the Prophet to give him the good news of his arrival.

Overjoyed, the Prophet told Abu Dhar:

> "*For this, you shall enter paradise!*"

The Prophet then went with the people to see Ali. When he met Ali, he embraced him and put his cheek on Ali's shoulder. The Prophet wept with joy at his arrival. Ali wept with him. The Messenger of God asked him what he had done. After listening to Ali, the Prophet remarked:

"*God, the Exalted and Majestic, knew you far better than I did when He commanded me to send you.*"

When Ali announced in Mecca that no polytheist should enter the Sacred Mosque after that year, the Quraysh were deeply unsettled, lamenting:

"*Our trade is ruined, our sons are lost, and our homes are devastated.*"[464]

God then said: Tell them, O Muhammad, if your fathers, your sons, your brothers, your wives, your relatives, wealth which you have labored to acquire, trade goods which you fear to be abandoned, and houses which you have built and which are dear to you – if these things are dearer to you than God and His Messenger and the struggle in His way – then wait for an immediate and a subsequent punishment which God will bring down upon you to disgrace you in this world and in the Hereafter.[465]

631 - 632 AD

THE TENTH YEAR AFTER THE HIJRAH

FAREWELL PILGRIMAGE

In the 10th year after the Hijrah, as the Hajj season neared, the Prophet announced his intention to perform pilgrimage. He also ordered those with the loudest voices to announce that the Messenger of God would perform Hajj that year. His call reached the farthest corners of the Islamic lands, prompting people to prepare for the journey with him. He also wrote to those who had received his letter and converted to Islam that the Messenger of God wished to perform Hajj and invited all those who were able to do so to come with him.

Crowds of people gathered to perform Hajj with him. He met countless people on the way, and they were in front of him, behind him, to his right and to his left, as far as the eye could see, between seventy thousand and one hundred twenty thousand people, with the exception of the people in Mecca. He was accompanied by all his wives – each in a Howdah – his household, the Muhajirun and the Ansar, nearly all the Arab tribes, and many others unaffiliated with any tribe.

The Messenger of God performed the noon prayer in Medina, then spoke to the people and taught them the rites they would observe during their pilgrimage. He then dismounted, took a bath and anointed his head with oil. He wore the two robes of Ihram and replaced them with two robes near Mecca, while supplicating:

> "*O God, make it an accepted pilgrimage, free from hypocrisy and boasting.*"

He appointed Abu Dujana in charge of Medina, and set out during the day at the end of the month of Dhu'l-Qa'dah until he came to Dhu al-Hulayfah through Wadi al-Aqiq and camped there (see Figure 63). His companions gathered around him and he led them in the afternoon prayer with two rak'ahs. He ordered them to pray in this valley at the al-Shajara Mosque.

Figure 63: The path of the farewell pilgrimage and the path to Ghadir Khumm.

The Prophet brought a hundred camels as sacrificial offerings and entered Ihram at al-Shajara Mosque. He began the pilgrimage of the Qiran[1] and the recitation of the Talbiya[2] and said:

> "*Here I am, o Allah, here I am. Here I am – you have no partner – here I am. Truly, all praise, all blessings, and all Sovereignty belong to You. You have no partner.*"

The Prophet took the albayda (desert way) and continued walking between the houses, leading his companions in prayers. His companions

---

[1] Hajj of the Qiran: It is one of the three types of Hajj. It is obligatory for those whose family is present in the Holy Mosque or near Mecca. This type of Hajj requires the pilgrim to bring al-Hadi at the time of Ihram.

[2] Talbiya (in arabic): labbayka llāhumma labbayka, labbayka lā šarīka laka labbayka, inna l-ḥamda wa-n-niʿmata laka wa-l-mulka lā šarīkala.

built mosques in the places of his prayers to gain blessings and follow him. He recited the surah al-Maarij often. He repeated the Talbiya whenever he met a horseman, climbed a hill or descended into a valley, at the end of the night and after prayers, until he entered Mecca at Dhul-Hijjah from the upper hill north of Mecca, which overlooks al-Hajjun. When he ended at the door of the Great Mosque, he reached the Kaaba. He praised God and prayed for his father Abraham. He came then to the Black Stone, wiped it with his hands and put his face on it. He placed then his lips on it and wept for a long time.

This weeping was not out of fear of punishment for a sin he had committed – He is an infallible Prophet, absolved from error – Rather, it is the weeping of longing for God and the joy of fulfilling the covenant. Because of his frailty, he circumambulated the Kaaba seven times while riding his camel, al-Adbaa.

He began to touch the pillars with his sticks. When the Messenger of God finished circumambulating the house and the people circumambulated with him, he prayed two rakahs behind the shrine of Abraham.

The Messenger of God came then to the well of Zamzam and drank from it and said:

> "*O God, I ask You for useful knowledge, abundant provision and a cure for every disease and ailment.*"

Upon his arrival in Mecca and commencement of the rituals, he would say to the people:

> "*Learn your rituals from me, for I do not know, whether I will perform Hajj again after this.*"

He repeated this in Arafat when he stoned the Jamrat and on the Day of Sacrifice. After that the Messenger of God came to al-Safa and ascended it facing the Yemeni corner of the Kaaba, thanking God and praising Him. He said:

> "*This is Gabriel, and he pointed behind him with his hand, commanding me to order those who had not brought al-Hadi that they should exit the Ihram. And it is something that God has commanded.*"

The people exited the Ihram.

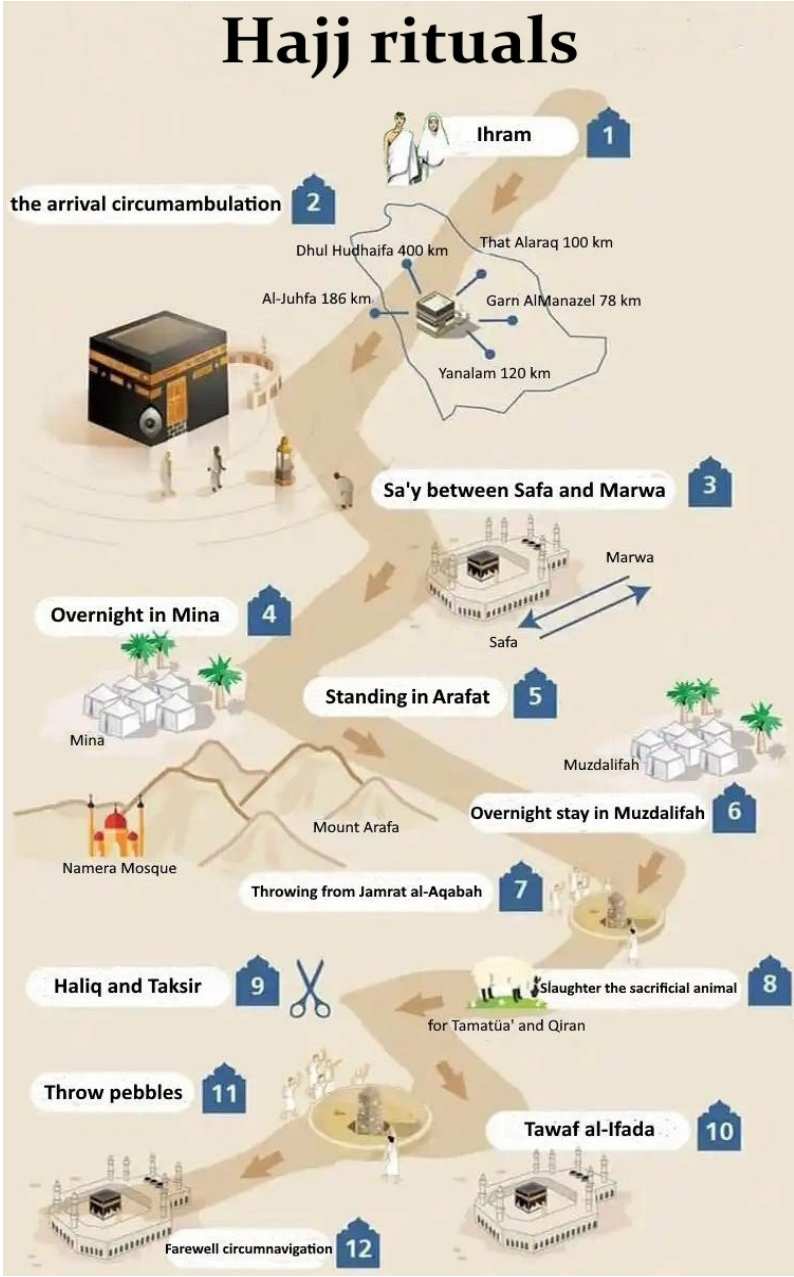

Figure 64: An illustrated map of the locations for the Hajj rituals.

The Messenger of God said:

"*If I had known earlier what I know now, I would have done what I commanded you. But since I have brought the sacrificial offerings, and whoever leads the sacrificial animals with him, must remain in Ihram state until the sacrificial animals reach their destination.*"

Suraqa bin Jusham asked:

"*O Messenger of God, clarify our religion to us as if we were newly created. Is this what you have commanded us to do, meant for this year only, or for all time?*"

The Messenger of God answered:

"*No, it is for ever, until the Day of Resurrection.*"

Then he intertwined his fingers and said:

"*Umrah is included in Hajj until the Day of Resurrection.*"

Omar bin al-Khattab said to the Messenger of God in a tone of astonishment:

"*Should we go on pilgrimage while our heads and hair are dripping wet?!*"

Omar disagreed with the Prophet's order and protested by asking how we could be allowed to have intercourse with women between Umrah and Hajj. Then we would go out for Hajj after Umrah while the water of ritual purification is still dripping from our heads and hair.[466]

The Messenger of God said:

"*You will never believe in this.*"

Those who accompanied the Messenger of God without bringing sacrificial animals were required to perform Hajj al-Tamattu'.[1] But Omar ibn al-Khattab did not like this because the Quraysh do not usually perform Umrah during the Hajj season; instead, they postpone it so that the pilgrims have to return after Hajj and then come to Mecca again for Umrah. This keeps them in Mecca longer and Mecca's trade continues to flourish. Omar and the other companions from Quraysh wanted the people of Mecca to benefit from the pilgrims.

Hafsa, the Prophet's wife, said to him:

"*O Messenger of God, what is wrong with the people, why have they left their Umrah. And you have not?*"

He said:

"*I have applied oil on my head and brought the sacrificial animals. I will not step out of Ihram until I have sacrificed.*"

Ali bin Abi Talib came from Yemen at this time when he was in Ihram.

---

[1] Hajj al-Tamattu': is one of the three types of Hajj in Islam, and this type of Hajj is obligatory for those who are more than 48 miles away from the Great Mosque. Hajj al-Tamattu' consists of two parts: Umrah al-Tamattu' and Hajj al-Tamattu'. The pilgrim must perform the Umrah before the Hajj.

The Prophet asked him:

"*How was your Ihram?*"

He said:

"*Ihram like the Prophet's Ihram.*"

The Messenger of God said to him:

"*Remain in your Ihram like me. You are my partner in the sacrificial animal.*"

He then ordered him to return to his battalion and accompany them to Mecca. The Messenger of God camped at al-Bathaa in Mecca, east of Medina, where a dome had been prepared for him, staying there for four days. At noon on the day of al-Tarawiyah, he asked the people to take a bath and recite the Talbiya for Hajj. He went out with his companions to recite the Talbiya for Hajj. Finally, he reached Mina (see Figure 64) and prayed noon, afternoon, evening, night and morning prayers.

On the ninth day of Dhu al-Hijjah, the Messenger of God and the crowd of Muslims made their way to Arafat. Afterward, he arrived in Namira and pitched his tent there. When it was noon, the Messenger of God went out with the Quraysh. He had washed himself and stopped reciting the Talbiya until he stood in the mosque, preached to the people and prayed. He went then to the standing area in Arafat. People crowded around to stand next to his camel.

The Messenger of God said:

"*O people, the place where my camel stands is not the only valid standing area – this entire expanse is a place to stand.*"

The Prophet recited surah al-Ma'idah to the people in a clear, audible voice, articulating each word distinctly so that it became firmly embedded in their hearts and ears. The verse carried a tone of decisiveness and obligation, as Gabriel had come to him with a command from God to declare the leadership (Imamat[1]) of Ali bin Abi Talib – that he would be the caliph, imam and successor after him – in an explicit and unambiguous announcement. Thus the divine call came in the form of a direct address, commanding him to convey all he had been commanded without delay, for the message would not be complete otherwise. And so that no fear or apprehension of people's reactions would trouble the Prophet, the verse concluded with reassurance that God would protect him from the harm and schemes of the people, so that nothing would harm him. And whoever

---

[1] Imamat: From a Shiite perspective, it is the fourth foundation of religion. It describes the fact that the religion after the Prophet can only be preserved by infallible and pure leaders, called Imams. These Imams serve as spiritual and political leaders for Muslims.

opposes this declaration and refuses to accept it had strayed from the path of guidance and is deprived of God's support.

The Messenger of God said:

> "*My people are recently out of the era of Jahiliya, and there is rivalry and arrogance among them. There is no man among them who has not killed Ali, one of his leaders. And I fear that if I tell them this about my cousin, someone will say, 'He preferred his cousin to us,' and they will doubt it.*"

God has revealed in His book:

> ﴿*O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message.*﴾ [467]

God revealed this verse to encourage him to do what he had commanded him to perform. [468]

The Prophet understood that many had embraced Islam after the conquest of Mecca, yet their faith remained largely superficial – a symbolic adherence dictated by the changing circumstances in their region. They did not know much about this religion because they lived in their lands according to their pre-Islamic ways and tribal customs and their leaders did not allow the Muslim messengers to reach them or tell them anything about this religion, its rules, concepts and details. Even those of them who converted to Islam also lived their lives according to the concepts of Jahiliya. They did not deviate from its customs and were not yet educated about the importance of faith and Islam. Rather, their leaders were the ones who controlled them, managed their affairs and dominated their movement.

On the other hand, there were ambitious people whose ambition was ignited by this rapid and tremendous expansion which the Muslims achieved in a very short period. An expansion that brought them plenty of money, great prestige, influence, power and other things they had not dreamed of.

Additionally, there were individuals in and around Medina who resisted integrating into Islamic society, seeking instead to maintain their old way of life. Therefore, they secretly plotted against Islam. They took part in everything that harmed Islam, regardless of its size and nature, and they also found support in this direction from many of the new Muslims on the day of the conquest of Mecca. Apart from other groups who did not convert to Islam but surrendered, and once they found the opportunity to show their real face, they would not hesitate to do so. All this would escalate the level of danger that Islam and its sincere people would face after the death of the Messenger of God.

The foremost goal was to safeguard the teachings of Islam, protect its beliefs and principles, and ensure its transmission to future generations despite these challenges. This is exactly what the Messenger of God did

during the Farewell Pilgrimage and in many situations thereafter.

This explains to us his gathering of these large and enormous crowds that he brought to the holiest place in the holiest time to perform a ritual of worship, which is one of the greatest rituals. The Quran revealed to us that there were groups of people who confronted the Messenger directly and tried to obstruct his movement and prevent him from clarifying the matter of Imamate. The Prophet therefore sought protection from God in order to confront them.

Here the question arose: Who are these individuals trying to prevent the transmission of the message of Allah? Unfortunately, they are the people of the Messenger of God, especially the Quraysh, who fought against Islam at the beginning of its emergence, and fought it when it was weak, and fought it after it became strong and spread, and worked to shake its pillars.

Before sunset at Arafat, the Prophet delivered his sermon from atop his camel, al-Qaswa, while Ali stood nearby relaying his words to those positioned farther away. After praising and glorifying God, he said:

> "*O people, your Lord is one, and your father is one. You are all from Adam, and Adam is from dust. The most honorable of you in the eyes of God is the most pious of you. An Arab is superior to a non-Arab only in piety. Have I informed you?*"

They said:

> "*Yes.*"

He said:

> "*Let the witnesses among you inform the absent ones. O people, your blood and your wealth are inviolable to you until you meet your Lord, as inviolable as this day of yours, in this month of yours, in this land of yours. You will meet your Lord and He will ask you about your deeds. I have informed you. So whoever has a trust, let him return it to the One who entrusted it to him. Indeed, every matter of Jahiliya will be placed under my feet.*"

The Prophet continued with his sermon, saying:

> "*O people, fear God and treat women well, for they are with you like prisoners who can do nothing for themselves.*"

And when he finished with his instruction about the women, he continued advising them while pointing with his index finger first to the sky and then to the people, saying:

> "*O God, bear witness, O God, bear witness, here I am, O Allah, here I am.*" "*O people, remember my words. I leave you with something that, if you uphold it, you will never go astray – the Book of God and my family, the people of my house.*"

After that, the Messenger of God began to address the issue of imamate, and he began to pave the way for it by saying that the imams after him will be twelve. He proclaimed:

> "*This religion will remain strong, invincible and victorious against its*

opponents as long as twelve men, unparalleled in virtue, assume leadership. They will all be accepted by the community and all will act in accordance with the guidance and the true faith and all..."

And here shouted the crowd, their loud cries drowned out the Prophet words. He could not be heard any more. The people chatted and argued and cut off his speech. Some of them got up and down restless. They did not understand what the Messenger of God said after the word "all".

One of the seated people asked his father:

"*What did the Messenger of God say? What did he say after the word 'all'?*"

He said to him:

"*The Messenger of God said: 'They are all from Quraysh, or they are all from Banu Hashem.*'"

At this point, the Messenger of God ended his sermon without being able to convey the message of his Lord to the people. He feared that his people and the hypocrites might revert to their pre-islamic ways, knowing well the animosity and resentment harbored against his cousin, Ali ibn Abi Talib. Therefore, he asked Gabriel to ask his Lord for protection from the people.

The Messenger of God remained in Arafat until sunset on the 9th day, with the people standing alongside him. That night he mounted his camel and rode back. He ordered the people to move until they reached Muzdalifah. Upon arrival in Muzdalifah, he prayed and spent the night there.

When dawn broke, he ordered al-Fadl ibn al-Abbas to pick up seven pebbles for him. Afterward, he set off for Mina and reached it at dawn. On the way there, at Masjid al-Khaif, Gabriel came to him and ordered him to inform the people about the Imamate again. However, he did not bring him immunity. He threw the stones of al-Aqaba and went to sacrifice in Mina. He held the sacrificial animals while Ali slaughtered them. The Prophet ordered him to donate the meat and skin of the sacrificial animals to the poor. He then shaved his head.

In Mina, the Messenger of God dispersed the people and separated the Muhajirun from the Ansar and made each group sit individually so that the people would know who would stir up riots against the Prophet when he delivers a sermon in Mina and mentions the Imams after him. He said:

"*Let the Muhajirun stay here.*"

and pointed to the right side of the Qibla, saying:

"*And the Ansar are here.*"

and pointed to the left of the Qibla, saying:

"*Let the others come down around them.*"

When he wanted to address them, they asked if they should build a roof for him to protect him from the heat. The Messenger of God did not accept

this and delivered an eloquent sermon on his camel, saying:

"*O people, your Lord is one and your Father is one. You are all from Adam and Adam is from dust. The most honorable of you in the eyes of God is the most pious of you. Have I informed you?*"

They said:

"*Yes.*"

He said:

"*Let the witness inform the absent one.*"

The Prophet spoke to the people, and his voice carried throughout Mina, as God enabled them to hear his words even from their homes. And so that no one would dare to make noise and prevent him from conveying what he wanted to convey, as happened in Arafat. He proclaimed:

"*O people, your Lord is one, and your father is one. Verily, there is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for a black over a red*[1]*, nor for a red over a black, except with piety. Have I informed you?*"

They said:

"*The Messenger of God has informed.*"

He said:

"*Let the present inform the absent, for often the informed is more attentive than the listener.*" "*What month is this?*"

They were silent. He said:

"*A holy month, which land is this?*"

They were silent. He said:

"*A holy land. What day is this?*"

They were silent. He said:

"*It is a holy day.*"

He continued:

"*Allah has declared your blood, your property and your honor inviolable, like this month of yours, in this land of yours, on this day of yours, until you meet your Lord. Have I conveyed the message?*"

They said:

"*Yes, you have.*"

He said:

"*O God, be a witness. You will meet your Lord and He will ask you about your deeds. Have I informed you?*"

The people said:

"*Yes.*"

He said:

"*O God, bear witness. Let the one who is present inform the one who is*

---

[1] Red refers to a white or not dark skin color.

absent. Indeed, every Muslim is inviolable to every other Muslim. Hear from me and you will live, do not commit injustice, do not commit injustice, do not commit injustice. It is not permissible to take a Muslim's wealth except with his willing consent..."

The Messenger of God continued as he did in Arafat, informing the people of the rules of their religion and advising them until he said:

"*I have left among you what, if you hold fast to it, you will not stray from the path - the Book of God and my family, the people of my household. Have I informed you?*"

The people said:

"*Yes, you have.*"

He said:

"*O God, bear witness.*"

But what happened in Arafat also happened in Mina, for they challenged God and the Prophet and tried to stop the people from listening to him and to stop him from informing the matter of the Imamate, as they did in Arafat. They shouted and raised their voices, prevented him from completing his words, and met him with malice, insult and aggression. The Messenger of Allah realized that the Quraysh were determined to obstruct his message. He therefore decided to leave Mecca in haste, without bidding farewell to the House of Allah, to meet the crowds of pilgrims who had already departed. He wanted to delay their departure and keep them away from the noise and confusion of the Quraysh in order to convey to them the matter of the Imamate apart from everything.

Any delay would mean that a fraction of the people would return to their land and the Prophet would not be able to deliver to them what he wanted to deliver. The Prophet's delay in conveying what was revealed to him in the matter of Imamate was due to the great resistance he found among the Quraysh. They did not hesitate to confront the Prophet not only with noise and shouting but also with accusations against his person and to question his integrity and the sincerity of his work and intention.

On the eleventh day, the Prophet departed from Mina and continued until he reached al-Abtah. Aisha asked to perform Umrah, but he was not satisfied with her request and told her that her circumambulation of the House and Safa and Marwah were sufficient for her Hajj and Umrah. She said:

"*Your wives will return after performing both Hajj and Umrah, but I will return only after completing Hajj!*"

After insisting on doing Umrah. He finally sent her with her brother Abd al-Rahman, and the Messenger of God waited for her. She performed the Umrah, then came to the Prophet at night. The Messenger of God left Mecca at sunset without circumambulating the House, prayed Maghrib (evening prayer) in Saraf. He and the Muslims hastened their pace, covering

over one hundred and fifty kilometers from Mecca to al-Juhfa – where Ghadir Khumm is located – in just four days. (see Figure 63).[469]

IN GHADIR KHUMM

On the eighteenth day of Dhu al-Hijjah, in Ghadir Khumm, Allah's command was revealed:

O Messenger, proclaim the leadership of Ali ibn Abi Talib and deliver what has been revealed to you. If you do not fulfill this great task, it would be as if you have not fulfilled Allah's message and have not conveyed it to the people, and all your deeds will be in vain. Fear no one, for Allah will protect you from rebellion and disobedience in your preaching. Allah does not guide those who deny this and disbelieve in it.[470]

The Messenger of Allah instructed those who had advanced ahead to return and summoned those who had lagged behind. He ordered them not to sit under five large trees that were there. He also ordered the removal of thorns and the smoothing of the place. They followed his instructions and the people sat down in their places. When he noticed that some people were late, he was worried. He ordered Ali to gather them, and when they were assembled, he stood among them and leaned on Ali bin Abi Talib. He thanked and praised God and then said:

> "*O people, I do not like it when you stay away from me so much that I am starting to think there is no tree you hate more then the tree that shades me.*"

Figure 65: The Prophet announces the Imamate of Ali ibn Abi Talib.

Then some of his companions asked permission to leave, and the Prophet allowed them. He said with regret:

"*Why is the tree branch nearest to the Messenger of Allah more disliked to you than the other branch?*"

When they heard this, most of them burst into tears.

When the noon prayer was called, the Prophet stood under one of the trees, he had specified, and prayed with the people. It was a very hot day, so people put part of their clothes on their heads and another part under their feet to protect themselves from the heat of the sun. The Messenger of God was shaded from the sun with a robe on a tree. The people also collected the saddles of the camels and used them to build a raised platform.

After completing his prayer, the Prophet ascended the platform and addressed the gathered crowd. He raised his voice and said:

"*Praise be to God. We seek His help. We believe in Him, we trust in Him, and we seek refuge in Allah from the evils of our own souls and from evil deeds. He whom Allah guides, there is no misleader for him; and he whom He misleads, there is no guide for him. And I bear witness that there is no god but Allah and that Muhammad is His servant and His Messenger. O people, the All-Knowing has told me that no prophet has lived more than half the life of the one before him. And I am about to be called and I will have to answer. I will be called to account, and you too will be called to account. So what will you say?*"

They said:

"*We testify that you have delivered the message, advised, and strived, So may Allah reward you for it.*"

He said:

"*Do you not bear witness that there is no god but Allah and that Muhammad is His servant and Messenger, that His Paradise is true and His Hell is true, that death is true and that without doubt the Day of Resurrection will come and Allah will raise up those who are in the graves?*"

They said:

"*Yes, we bear witness to that.*"

He said:

"*O God, bear witness.*"

Then he said:

"*O people, do you listen?*"

They said:

"*Yes.*"

He said:

"*I will go before you to the pond, and you will return to the pond. The pond stretches between Sana'a and Basra and there are cups of silver there in the number of stars. So look, how will you act with regard to the two weights [thaqalain] after me.*"

Someone called out:

"*What are the two weights, O Messenger of Allah?*"

He said:

"*The weighty thing is the Book of God. One part is in the hands of God, the Exalted and Majestic, and one part is in your hands. Hold on to it so that you do not go astray. And the other weighty thing, my offspring. And the All-Knowing told me that they would not separate until they come to me by the pond. I asked my Lord for them. Do not overtake them or you will perish, and do not neglect them or you will perish.*"

He grasped then Ali's hand and raised it high, ensuring that all present recognized him and said:

"*O people, who holds a greater right over the believers then they do over themselves?*"

They said:

"*Allah and His Messenger know better.*"

He declared:

"*Allah is my Lord, and I am the guardian of the believers, holding greater authority over them than they have over themselves. The one who has me as his master (mawla), his master (mawla) is also Ali.*"

He says it three times:

"*O God, be a supporter of whoever supports him, and be the adversary of the one who has him as his adversary. Love the one who loves him, hate the one who hates him. Help the one who helps him and disappoint the one who disappoints him. Let the truth be with him wherever he is.*"

He spoke to the people:

"*Let the witness inform the one who is absent.*"

The people remained until Gabriel descended with God's revelation:

﴿*Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion.*﴾ [471]

The Messenger of God said:

"*God is the greatest. (Allahu Akbar) for the perfection of religion, the completion of blessings and the satisfaction of the Lord with my message and the leadership of Ali after me.*"

The Prophet placed then the turban on Ali so that he let one end of it fall over his shoulder, and said:

"*God supported me in the days of Badr and Hunayn with angels who wore this turban. O people, say: 'We give you on it an oath from ourselves, a covenant with our tongues and a handshake with our hands, which we pass on to our children and families without changing it. And you are a witness over us, and Allah is sufficient as a witness.' Say what I have said to you, and greet Ali as the Prince of the Believers, and say: 'Praise belongs to Allah, Who has guided us here. We could not have found guidance if Allah had not guided*

us.' [472] *Indeed, Allah knows every sound and knows the treachery of every soul. So whoever breaks (his word) breaks it only to his own detriment, but whoever keeps what he has pledged to Allah, He will give him a great reward.* [473] *Say what pleases Allah about you, for if you disbelieve, Allah has no need of you.*" [474]

The people began to congratulate the Prince of the Believers[1]. Leading the congratulations among the companions were Abu Bakr, Omar, Talha and al-Zubair, each stating:

"*Congratulations, son of Abi Talib. You have become my master and the master of all believing men and women.*"

The people hastened to say:

"*Yes, we have heard and obeyed what God and His Messenger have commanded us, with our hearts, our souls, our tongues and all our limbs.*"

They prayed Zuhr (noon prayer) and Asr (afternoon prayer) at the same time and Maghrib and Isha at the same time, and they continued to pledge allegiance for three days. The Messenger of God said whenever a group pledged allegiance:

"*Praise be to God who has favored us above all worlds.*"

After that, the Messenger of God sat in a tent and ordered the Prince of the believers to sit in another tent and ordered the people to congratulate Ali in his tent. When the people finished congratulating him, the Messenger of God ordered the Mothers of the Faithful (the Prophet's wives) to come to him and congratulate him, and they did so.

Hasaan bin Thabit requested:

"*O Messenger of God, may I recite a poem in honor of Ali?*"

He said:

"*Speak, with God's blessings.*"

Hasaan stood up and said on this occasion:

"*On Ghadir day, their Prophet called to them*
At Khumm, the Messenger's voice rang clear and strong.
He asked: 'Who is your lord and your Prophet true?'
They replied, without hesitation or wrong:
'Your Lord is our master, and you are our Prophet –
No one among us rejects your rightful command.'
He said: 'Then Rise, o Ali, for I have chosen you –
As my successor, guide with a steady hand.'
'Whoever I am master to, Ali is his master too –
So follow him with loyalty, sincere and stand.'

---

[1] The title (Amir al-Muminin); 'Prince of the Believers' was given to Ali bin Abi Talib by the Prophet Muhammad.

Then he prayed: 'O Lord, befriend those who love him –
And oppose those against Ali take a stand.'"

Omar ibn al-Khattab said:

"*O Messenger of Allah, a young man with a beautiful face and a pleasant fragrance was with me. He said to me, 'O Omar, the Messenger of Allah has made a treaty that only a hypocrite breaks.'*"

The Messenger of Allah took Omar by the hand and said:

"*He is not from Adam's descendants, but Gabriel wanted to confirm to you what I said about Ali.*"

The hypocrites realized they were but a small group, their number did not exceed a few among the thousands present. They left their followers and tribes in Mecca, not daring to utter a single word aloud but only in whispers. Perhaps the reason for the apparent insolence displayed during the farewell pilgrimage was the sense of strength felt by this group of Muhajirun from Quraysh, as they found themselves in Mecca, surrounded by their followers and allies.

Word of the event at Ghadir Khumm quickly spread. al-Harith bin Na'man al-Fihri came to the Messenger of God and said:

"*O Muhammad, God has commanded us to bear witness that there is no god but Allah and that you are the Messenger of Allah, and that we should pray, fast, make Hajj and give the Zakat. We accepted this from you, but it was not enough for you until you lifted up your cousin Ali ibn Abi Talib and spoke about him, saying, 'Whoever I am his master, Ali is also his master. Is this from you or from God?*"

The Messenger of Allah said:

"*By the One who there is no god but He, this is from Allah.*"

al-Harith wanted to go to his camel and said:

"*O Allah, if what Muhammad says is true, then rain stones from the sky on us or bring us a painful punishment!*"

But before he reached his camel, a stone hit him on the neck and killed him. Allah then revealed: This questioner has asked for himself the punishment that Allah has prepared for the unbelievers. But he has asked for it prematurely, and it will surely come upon the disbelievers, and nothing can ward it off. It comes down from Allah, the Owner of the high levels and exalted positions. [475]

The people returned to Medina, and some returned to their homes on the way, bidding farewell to the Messenger of Allah. For all who accompanied the Prophet on this spiritual journey, those moments became cherished – forever etched in their hearts, souls, and consciences, knowing it was their last time seeing the Messenger of Allah. [476]

632 - 633 AD

THE ELEVENTH YEAR AFTER THE HIJRAH

OSAMA'S ARMY

Following his pilgrimage, the Messenger of Allah remained in Medina through Dhul-Hijjah and Muharram, mourning the loss of Zaid ibn Haritha, Jaafar ibn Abi Talib and their companions at Mutah. In the eleventh year after the Hijrah, Prophet Muhammad encouragd and ordered the Muslims to prepare for war against the Romans.

The following day, he summoned Osama ibn Zaid and instructed:

> "*O Osama, lead a campaign in the name of Allah and His blessings until you reach the site where your father fell. Then attack the people of Banu Abna*[1] *early in the morning with the horses and set them on fire. Hasten your march before the news, and if Allah grants you victory, do not stay long there and take guides with you and send the spies ahead of you.*"

The Prophet wanted to protect him from the danger posed by the Romans, since Heraclius might be able to send his huge armies to save the people of Abna and that he might harm Osama and his army.

A few days later, the Messenger of Allah fell ill, suffering from fever and headache. When Thursday came, he put Osama at the head of an army and said:

> "*Fight in the name of Allah for the cause of Allah against those who do not believe in him. Fight, but do not betray and do not kill a child or a woman and do not wish to meet the enemy, for you do not know whether you will be tested by them. Say instead, 'O Allah, Protect us from them in whatever way You will, and restrain their aggression against us' When they meet you, they will shout loudly, but you should remain calm and quiet and not argue, lest you fail and your resolve falter. Instead, say: 'O Allah, we are your servants and they are your servants. Our destinies and their destinies are in your hands. You alone can defeat them.' And know that paradise lies beneath the swords.*"

Osama went out with his forces and gave the banner to Buraydah bin al-Hasib al-Aslami, and they encamped in al-Jurf. There remained no one from the early Muhajirun and Ansar who had not participated in this battalion, including Abu Bakr, Omar ibn al-Khattab, Abu Ubaidah ibn al-Jarrah, Saad ibn Abi Waqqas, Saeed ibn Zaid ibn Amr, and other Ansar such as Qatada ibn al-Nu'man and Salama ibn Aslam ibn Hareth. The only important figure who was not ordered by Prophet Muhammad to join Osama's army was Ali bin Abi Talib. This was a strategic move by Prophet Muhammad to smooth the transfer of power to his destined successor, Ali. 501

Osama, not yet eighteen years old, was appointed to lead an army

---

[1] Abna is a district in Balqa' between Ashkelon and Ramla, which is near Mu'tah.

composed of prominent Muslims from both the Muhajirun and the Ansar. His youth sparked resentment and frustration among some of them, as they believed they were more qualified for the position than he was. A man from the Muhajirun, Ayyash ibn Abi Rabia al-Makhzumi, asked:

"*Will he appoint this young man over the Muhajirun?*"

Much discussion arose about this, and Omar ibn al-Khattab heard something about it and reported it to the Prophet Muhammad, who became very angry. The Prophet ascended the pulpit, his head wrapped in a bandage and covered with a cloth, and praised and thanked Allah. Then he said:

> "*O people, I have heard that some of you are questioning the leadership of Osama. If you doubt Osama's leadership, then you have already doubted the leadership of his father before him. By Allah, he deserves this position, and his son after him is also suitable for this position, and they are both capable of every good deed. Treat him well, for he is one of your best.*"

He descended from the pulpit and returned to his house. The Muslims who had left with Osama came to the Prophet and bid him farewell. Among them was Omar ibn al-Khattab. The Prophet urged them to hurry. They then went to the army in al-Jurf.

Umm Ayman entered and said:

> "*O Messenger of Allah, why don't you allow Osama to stay in his camp until you recover. Because if he leaves in this condition, he would no benefit himself.*"

The Prophet replied:

"*Carry out the mission of Osama.*"

The people went to the camp and spent the night there on Sunday. A few days later, Osama came and the Messenger of Allah was lying seriously ill. They had given him medicine. He entered the room, and there were men and women around him. His eyes were tired and he did not speak. Osama leaned over and kissed him. The Prophet lifted his hands toward the sky, then gently placed them on Osama, as if offering a prayer for him.

Osama returned then to his camp, and hesitated to carry out the task, and the army hesitated because of his hesitation. The Muslims who had gathered in al-Jurf returned to Medina again with Osama, and Buraydah bin al-Hasib arrived with his banner and stuck it in front of the Prophet's door.

Osama was delayed, and the army was also delayed and did not carry out their mission. The Prophet's condition occasionally worsened, though at times it showed slight improvement. He again emphasized the necessity of carrying out Osama's mission. Finally, Osama asked him:

> "*By the life of my parents, will you allow me to stay for a few days until God heals you?*"

He replied:

"*Go out, and may Allah bless you.*"

Osama said:

"*O Messenger of Allah, if I leave and you are in this state, I will feel hurt.*"

He replied:

"*Go your way, may Allah give you victory and protect you.*"

Osama said:

"*O Messenger of Allah, I dislike asking the travelers about you*."

He said:

"*Do what I have commanded you.*"

Shortly afterward, the Messenger of Allah lost consciousness.

The elders and leaders in Osama's army played a role in this hesitation. Their interests may have led them to reach and understanding regarding Osama's hesitation – even if they were not the ones who had initially urged or imposed it upon him – for a period of About half a month.

Prophet Muhammad had seven remaining dinars, which he had entrusted to Aisha. When he was sick, he said:

"*O Aisha, send the gold to Ali."*

Immediately following that, he lost consciousness, and Aisha became preoccupied with his illness. When he woke up, he asked:

"*O Aisha, what have you done with the gold?*"

She said:

"*It is with me*."

He said:

"*Spend it.*"

and he lost consciousness again. When he woke up again, he asked:

"*O Aisha, did you spend the gold?*"

She said:

"*No, by Allah, O Prophet*."

She then placed the coins in his hand, and he counted them – seven dinars in total. He asked himself:

"*What does Muhammad think about his Lord when he meets God and this is with Him?*"

He ordered all the money to be given as alms. [477]

THE TRAGEDY OF THURSDAY

On Thursday, the 25th of the month of Safar, Prophet Muhammad's condition worsened and he lay sick on his bed surrounded by his companions. In this state, he said:

"*Bring me katif*[1] *and an inkwell. I will write you a written directive that if you follow you will never go astray*."

The people started to argue and engage in loud discussions. There was a lot of noise in the house and Omar tried to dissuade the Prophet from his intention. Omar said:

"*The Prophet is delirious because of the illness, and we have the Book of Allah. The book of Allah is enough for us.*"

The people in the house argued and disagreed about whether the Prophet should write the written directive or not. Some said:

"*Bring him it so that he can write the written directive,*"

while others said the same thing Omar said. They continued to argue. They said about the Prophet:

"*What is wrong with him. Is he hallucinating? Ask him about it?*"

The Prophet said in a weak voice:

"*Leave me alone. It is not proper to dispute in the presence of a prophet.*"

The people in the house went away and came back to talk to him. The Prophet said:

"*Leave me alone. For what I am in is better state than what you are calling me to.*"

A woman who was present said:

"*Woe to you, the covenant of the Messenger of God!*"

Some people said to her:

"Be *quiet, you don't understand!*"

The Prophet said angrily to them:

"*You lack understanding!*"

Ibn Abbas came out and said:

"*It is a true calamity when they prevented the Prophet from writing a written directive for them.*"

They disrespected the Prophet's command by urging loudly in his presence, which angered him. They even said:

"*We have the Quran, that's enough for us.*"

Thus they excluded the prophetic tradition. But even in this matter, they did not act in accordance with the Quran, which called on them to obey Allah and his Prophet.

---

[1] Katif (Shoulder): It is the shoulder blade bone. The Arabs used to write on it, just as they wrote on papyrus.

When the Prophet was on his deathbed and saw the determination and resistance of the leading companions to disregard the opinion of their Prophet and prevent him from writing this written directive, he changed his mind. Although he himself had asked to write it for them, their surprising words forced him to do so. After these words, the written directive could no longer be written, because writing it might cause strife and disagreement. Omar ibn al-Khattab later said:

> "*He wanted to write down the name of Ali ibn Abi Talib during his illness, but I prevented him from doing so out of consideration and caution for Islam. By the Lord of the Kaaba, the Quraysh would never unite behind Ali ibn Abi Talib.*" [478]

THE DEATH OF THE MESSENGER OF GOD

On the 28th of Safar, the Prophet lay bedridden, exhausted from his illness. Bilal entered and called for the morning prayer. The Messenger of God said in a weak voice:

> "*O Bilal, you have delivered the message. Whoever wishes, can lead the people in prayer, and whoever wishes, can refrain.*"

Abu Bakr then came forward to lead the prayer. When the Messenger of God heard about this, he wanted to intervene personally.

He felt a little stronger and stood up with his head bandaged between two men who were supporting him. His feet dragged on the floor as he walked into the mosque. The worshipers parted to make way for him, and Abu Bakr realized that they were doing so solely for the Prophet of Allah. The Messenger of Allah withdrew Abu Bakr from leading the prayer, and Abu Bakr gave up his place of prayer so that the Prophet could pray as an imam.

After that, Abu Bakr asked the Prophet for permission to visit his house in al-Sanh[1], and he went there. After the prayer, the Prophet said:

> "*Call Ali ibn Abi Talib and Osama bin Zaid for me.*"

They came, and the Messenger of Allah put his hand on Ali's shoulder and the other on Osama's and said:

> "*Take me to Fatima.*"

They took him there, and Hassan and Hussein were already there.

He greeted her, pulled her close, and she embraced him, and kissed him. He whispered something to her and she cried. Then he whispered again and she laughed. Aisha and Umm Salama asked her:

---

[1] al-Sanh: a place in Medina, which is about a mile from the house of the Prophet. Abu Bakr had a house there, where he lived with his wife Asma bint Kharija.

"*Tell me, what did he whisper to you?*"

She replied:

"*I will not reveal the secret of the Messenger of Allah.*"

When he died, Aisha said to her:

"*I am asking you by the right I have over you that you tell me what he told you.*"

She replied:

"*Yes, I can now. He whispered to me, saying: 'Gabriel used to recite the Quran to me once every year, but this year he recited it to me twice. I see that my end is near. And you will be the first of my family to follow me. What a good predecessor I am to you.' I wept at this. Then he said: 'Wouldn't you like to be the lady of the women of the worlds? I laughed with joy at that*."

Some of the companions of the Prophet Muhammad were with him, including Ammar ibn Yasir. Ammar asked him:

"*May my father and mother be sacrificed for you, O Messenger of Allah, who among us would wash you, if it were to be so?*"

He said:

"*Ali ibn Abi Talib will do that, for he will be assisted by angels.*"

Ammar asked him again:

"*May my father and mother be sacrificed for you, O Messenger of Allah, who will pray for us when the time comes for you?*"

He said:

"*Quiet, may Allah bless you.*"

He turned to Ali and said:

"*O son of Abi Talib, if you see that my soul has left my body, wash me. Put my head in your lap, for Allah's command has come. When my soul leaves my body, take it with your hand, wipe your face with it, then turn me to the Qibla and cover me and be the first among men to pray for me and do not leave me until you laid me to rest me in my grave.*"

The Prophet Muhammad lay on his deathbed in the house of his daughter Fatima. He was surrounded by his loved ones from his family who wanted to bid him farewell. In his last moments, his final gaze and words were very meaningful to them – words that had always illuminated their lives and guided their path. As the Prophet's state of health did not allow any visits, his daughter Fatima made sure that no one visited him during his extreme weakness and kept apologizing to those who wanted to come.

A stranger though persistently asked about the Prophet, and Fatima responded:

"*The Prophet of Allah is occupied and can not see you at the moment.*"

The man went away, but then returned and asked for permission again. Then Gabriel told the Prophet:

"*The angel of death is asking permission from you. No one before or after you has ever been asked for permission.*"

The Prophet informed his daughter Fatima that he was the Angel of Death, and she allowed him to enter. The Prophet asked him:

"*Would you do that, O Angel of Death?*"

He replied:

"*Yes, I have been instructed to obey what you command me to do.*"

Gabriel said:

"*O Ahmad*[1]*, God has missed you and longs to meet you.*"

The Prophet said:

"*O angel of death, go ahead and do what you have been commanded.*"

Gabriel said:

"*This is my last visit to earth. You were my only mission in this world.*"

Ali cradled his head in his lap. The Prophet took his last breath while the hand of the Prince of the believers was under his chin. Ali raised it to his face and wiped his face with it. Ali closed his eyes, covered him with his cloak, and gently positioned him facing the qibla. Upon the Prophet's passing to his Lord, his household broke into cries and wailing.

The remaining Muslims gathered around the Prophet's house, the mosque and the roads, overcome with sorrow, anticipation and anxiety. As soon as they heard the sound of weeping through the closed door, they rushed and gathered in their mosque, bowing their heads, their eyes full of tears, their hearts shaken and their souls torn. Undoubtedly, there is no reason for them to deny the truth.

When Omar ibn al-Khattab heard about this, he fell to the ground. Shortly afterwards he woke up, but he refused to accept the Prophet's death and shouted threateningly:

> "*The Messenger of God has not died and will not die until his religion triumphs over all other religions. He will return and cut off the hands and feet of the men who said so. I don't want to hear a man say: The Messenger of God is dead, or I will slay him with my sword.*"

Omar swore to the people with everything he had that the Prophet was still alive, his emotions running high.

Abu Bakr came from al-Sanh. He revealed the face of the Prophet Muhammad and said to Omar, who was still swearing:

"*O you who swear, sit down.*"

He ordered him to sit three times, but Omar refused.

Abu Bakr then gave a speech in another corner, and the people left Omar and turned to Abu Bakr. He said:

> "*Whoever worships Muhammad should know that Muhammad has died. But whoever worships Allah should know that Allah lives and never dies.*"

He quoted a verse from the Quran, saying:

---

[1] Ahmad is one of the names of the Prophet Muhammad.

﴿*So if he was to die or be killed, would you turn back on your heels [to unbelief]?*﴾ [479]

Omar calmed down and said:

"*It's as if I never heard this verse!*"

When Abu Bakr saw Ali mourning over the loss of the Prophet of Allah, he objected to it and said:

"*Why do I see you so upset!*"

Ali said to him:

"*It has affected me what has not affected you.*"

The heated emotions were different, for while the community was in grief and sorrow for the loss of their Prophet, there was a group of opportunistic hypocrites who hid their joy for salvation and hope for change, aiming to gain control and positions that would bring them money and status.

In the meantime, the Ansar quickly gathered at Saqifah Banu Sai'dah[1] to discuss a matter weighing heavily on their minds – the Fate of the Muslim community following the death of the Prophet of Allah. Upon learning of this meeting, Abu Bakr and Omar left the Prophet and, accompanied by Abu Ubaidah bin al-Jarrah, went to join the Ansar. Meanwhile, Ali, the members of Banu Hashim, the rest of the Muhajirun and Muslims were unaware of what had transpired, or of what Abu Bakr and Omar intended.

THE BURIAL OF THE MESSENGER OF ALLAH

One of Prophet Muhammad's last wishes was to be buried in his own house where he died. He was to be wrapped in three robes and no one except Ali was to enter his grave. Following the Prophet's instructions, Ali washed him while he was still clothed in his shirt. He had blindfolded al-Fadl ibn al-Abbas so that he would not see the Prophet's body. He placed the Prophet's cheek on the ground and faced him to the right in the direction of prayer.

No one looked at the Prophet's body except Ali. He said with tears in his eyes as he washed the Prophet:

> "*By the life of my parents, you are blessed in life and in death. With your death, something was ended that was ended by the death of none other than you - prophethood and the prophets. Your calamity is specific to the people of your household, so they do not care about the other calamities that will befall*

---

[1] Saqifa Banu Saidah: was a covered structure belonged to the Banu Sa'idah and is located 200 m west of Masjid-e-Nabwi (the mosque of the Prophet). It is currently a library.

them after you, nor what befell them before. This tragedy has touched everyone – its impact felt both personally and publicly. If you had not commanded us to be patient and forbidden us to complain, we would have drowned ourselves in tears for you. The pain of losing you is endless, and grief will remain with us – both are but small tributes to your greatness. But it's something we can't turn away from."

Ali wept and kissed the Prophet's face.

As the Prince of the believers washed him, he covered him in a robe. Mourners were then allowed to enter in groups, offering their respects, saying:

"*Peace be upon you, O Prophet, and may God's mercy and blessings be upon you.*"

They circumambulated him. After that, the Commander of the believers stood among them to pray for him and said:

﴿*Allah and His angels pronounce blessings on the Prophet. O you who believe, pronounce blessings on him and greet him with proper salutations*﴾ [480]

The people said the same as the Commander of the believers until the people of Medina and its surroundings prayed for him.

The Prince of the believers, al-Abbas ibn Abdul Muttalib, al-Fadl ibn al-Abbas and Osama ibn Zaid entered to take charge of the Prophet's burial. The Ansar called from outside the house:

"*O Ali, we remind you of Allah and our right to take part in the Prophet's burial. Allow one of us to enter – one who is honored with the fortune of burying the Prophet.*"

Ali said:

"*Let Aws bin Khawli come in.*"

He was a brave and noble man from the Khazraj from Banu Awf who took part in the Battle of Badr. When he entered, Ali said to him, "*Come in.*" The Prince of the believers laid the Prophet on his hands and placed him in his grave. When the Prophet was on the ground, he said to Aws: "*Get out.*"

He got out, and Ali opened the grave and placed the face of the Messenger of God on the ground, turning his head to the right and facing the Kaaba. He then placed mud bricks over him and covered him with earth.

This took place on a Monday, the 28th of Safar of the eleventh year after the Hijrah of the Messenger of God, when he was sixty-three years old.

While Ali bin Abi Talib was occupied with the Prophet's burial and Banu Hashem were consumed by the grief over the Messenger of Allah, others seized the moment to discuss the matter of succession. Most of the people were not present at the funeral of the Messenger of God due to the dispute between the Muhajirun and the Ansar over the succession. Therefore, most

of them did not pray for him.

When the Prophet was buried, his daughter Fatima said in tears:

"*The horizons of the sky turned dark,*
The sun of the day was veiled, and both twilight dimmed.
The earth, after the Prophet, is sorrowful,
Shaking with grief over him again and again.
Let the east and west of the land weep for him,
Let Mudar and every Yemeni mourn.
Let Mount Sinai, with its sacred air, lament.
And the Kaaba, draped in veils and pillars, grieve.
O seal of the Messengers, whose light was blessed,
May the Revealer of the Quran sent peace upon you.
My soul is your ransom – why does your head lie tilted,
Why did the y not place beneath you the pillow of rest?"

When the dust was cast upon the grave of the Messenger of God, Fatima came and stood by his grave and took a handful of the grave dust and put it on her eyes and wept and said:

"*He who smells the soil of Ahmad's grave*
Will never again find a fragrance sweeter for all of time.
Calamities have poured upon me –
if they had fallen on days,
Those days would have turned into endless nights.
Say to the one concealed beneath layers of earth:
If you can hear my cry and call, listen to me.
I once lived protected under Muhammad's shade,
never feeling injustice, and beauty surrounded me.
But today I bow to the lowly and guard myself from harm,
Fending off my oppressor with cloak I wear.
So if the dove weeps in sorrow upon her branch at night,
I too have wept for you in the brightness of morning.
I shall make grief my companion after you,
And let my tears become the garment I wear for you."

After the death of her father, Fatima remained sad, her head bowed, her body exhausted, her pillars collapsed, her eyes crying and her heart burning. Her grief was so overwhelming that she fainted frequently. She said to her children:

"*Where is your father who always honored you and carried you on his*

shoulders. Where is your father[1] *who had the most compassion for you and did not let you walk on the ground. I will never see him opening this door again and not carrying you on his shoulders as he always did.*" [481]

THE COUP

The Ansar saw themselves as the true protectors and supporters of Islam, having embraced the faith and sacrificed their lives and wealth for its cause. Therefore, they were truly "Ansar" i.e. supporters, as the Prophet called them. They believed that they had a right to Islam and played a great role in building the community. Therefore, they hoped for a leadership role in the Muslim community as a reward for their sacrifice for Islam. On the other hand, the Ansar movement and the meeting in Saqifa Banu Sa'idah also arose from the fear that the matter might deviate from their people and that possibly the control of the community would end up to those who killed their sons, fathers and brothers.

The Ansar fought against the Quraysh and other Arab tribes, capturing their warriors until the Arabs ultimately surrendered to their swords. The Ansar were afraid of these people if they got rule, that they would take revenge especially because of their killings. In addition, the words of Prophet Muhammad revolved in their minds:

> "*You will experience injustice and oppression in power after me, so be patient until you meet me at the pond.*"

Therefore, the Ansar decided to take the initiative and take control of the situation before it was too late. They wanted the leadership not to control the power and affairs of the community but to protect it. But the Ansar were not as smart and strong as the Quraysh. They lacked strength in both resolve and planning, and their perspectives were limited.

So they chose one of them as a successor to the Prophet to be in charge of the Muslim community.

While the Khazraj were eager to pledge allegiance to Saad bin Ubadah, the Aws did not fully support this decision. Although the Aws outwardly aligned with the Khazraj at Saqifa, their unity stemmed more from shared concerns than true solidarity. Yet, beneath the surface, they still held lingering resentment and and unease toward Khazraj due to past conflicts.

When Abu Bakr, Omar ibn al-Khattab and Abu Ubaidah bin al-Jarrah came to the gathering in the Saqifa, Saad ibn 'Ubadah encouraged the Ansar

---

[1] The Prophet Muhammad said once about Hassan and Hussein: "These are my two sons and my daughter's two sons. O Allah, I love them – so love them, and love whoever loves them."[505]

to take the initiative without paying attention to people's opinions by saying:

"*Take this matter into your hands regardless of the people.*"

They agreed to choose him and give him leadership, and they agreed that they would respond to the Muhajirun's objection by saying:

"*A leader from us and a leader from you, and we will never agree to this without that condition.*"

When Saad ibn Ubadah heard this, he said:

"*This is the first step toward weakness.*"

A heated exchange followed, escalated to the brink of violence. Meanwhile Abu Bakr spoke and the people listened to him. He said:

> "*Allah sent Muhammad with guidance and the religion of truth. The Messenger of Allah called us to Islam, and Allah took our hearts and minds to what he called us to. So we were the first among the people to embrace Islam, the community of Muhajirun, his relatives and those who were close to him. We are the people of prophecy and the people of succession. Among the Arabs, we are the noblest lineage. Our tribes are from Quraysh, and the Arabs will never allow it unless there is a man of Quraysh at the top. Quraysh have the most beautiful faces among the people. They are the most eloquent people and are the best in their speech. The people are followers of Quraysh, and we are the leaders, and you are the ministers. This is a division between us and you. And you, O Ansar, are our brothers in the Book of Allah, our partners in faith, and those who are most dear to us. You have welcomed us and supported us, and you are the most worthy people to accept Allah's judgment and follow His guidance, which He grants to your brothers from the Muhajirun. You are also the most worthy people not to envy them for the blessings Allah has given them. You are able to accomplish this, and the Arabs will not recognize this except for Quraysh. And I have accepted one of these two men for you, so pledge allegiance to one of them whom you choose.*"

Then he held the hands of Omar ibn al-Khattab and Abu Ubaidah bin al-Jarrah. [482]

Omar and Abu Ubaidah said:

> "*After the Messenger of Allah, no one should be above you, O Abu Bakr. You are the companion of the cave with the Messenger of Allah, the second of two*[1]*, and when the Messenger of Allah became ill, he asked you to pray for the people. So you are the most worthy for this matter.*"

The Ansar said:

---

[1] He refers to the Surah At-Tauba 9:40: '...him as second of two...'. See THE PROPHET IN THE CAVE, page 105 and ABU BAKR'S FEAR IN THE CAVE, page 107.

"*By Allah, we do not envy you for the good that Allah has granted you. Allah has not created people who are dearer to us than you, more important to us than you and more accepted to us than you. But we are concerned about the days ahead. If you choose a leader from among you today and he dies, you take a man from the Ansar and make him your leader. Then when he dies, we will take a man from the Muhajirun and make him our leader. We will always be like this as long as this community exists. And it is better that way, so that if a Qurayshi deviates, he would not fear being attacked by an Ansari, and if an Ansari deviates, he would not fear being attacked by a Qurayshi.*"

Omar said furiously:

"*This is not appropriate, and it is only suitable for a man from the Quraysh. The Arabs will only be satisfied with him, and they will only be ruled by him. No one will be suitable for it except him, and by Allah, if anyone contradicts us, we will kill him.*"

The arguments intensified and the voices were raised. The Ansar where afraid of disagreement.

One of the Ansar said:

"*Stretch out your hand, O Abu Bakr.*"

He stretched out his hand and they swore allegiance to him, first the Muhajirun, then the Ansar. Omar sprang forward and grasped Abu Bakr's hand, while Asid ibn Hudair al-Ashhali and Bashir ibn Saad rushed ahead to pledge allegiance to Abu Bakr. One by one, others followed suit.

Figure 66: The takeover of power by Abu Bakr.

Saad ibn Ubadah lay sick and weakened. The people crowded around Abu Bakr to swear allegiance. A man from the Ansar said:

"*Be careful with Saad, don't step on him or you will kill him.*"

Omar shouted angrily:

"*May Allah kill Saad, for he is the cause of the unrest.*"

After the Saqifa meeting, Abu Bakr and those who were with him returned to the mosque. He sat on the pulpit and the people continued to swear allegiance to him. However, Ali was not present at Saqifa; he was occupied with the burial of the Prophet. He did not also go to the mosque to pledge allegiance.[483]

After Abu Bakr had received his pledges of allegiance, a man came to the Prince of the believers while he was digging the grave of the Prophet of Allah and said to him:

> "*The people pledged allegiance to Abu Bakr, And the failure of support came from the Ansar due to their differing opinions, and the freedmen (al-Tulqaa) hastened to pledge allegiance to the man for fear that you would take the matter before them.*"

Ali placed the shovel in the earth, rested his hand upon it and recited:

> ﴿*Alif, Lam, Meem Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars. Or do those who do evil deeds think they can outrun Us? Evil is what they judge.*﴾ [484]

After the oath of allegiance for Abu Bakr had been taken in the Prophet's Mosque, a group went to the house of Ali ibn Abi Talib to obtain the oath of allegiance for Abu Bakr from him. They knocked hard on the door behind which his wife Fatima was at the Prophet's grave, as the Prophet Muhammad had been buried there. She asked:

> "*Who is knocking at the door?*"

When they found out that someone was inside, they suddenly stormed the door with force and pushed her between the door and the wall. She screamed in pain, suffered a miscarriage, and sustained serious injuries. The attackers wanted to take Ali with them to swear allegiance. Ali heard their voices and rushed toward the attackers. They then fled, leaving Fatima alone. Ali returned to help his wife Fatima and stayed with her until morning. The attackers were at the door of his house.

On the same night that the Prophet was buried, thousands of fighters from the surrounding tribes entered the city, especially the tribe of Aslam, to support Abu Bakr. Omar was certain of their victory. A small minority of Muslims who had not yet pledged allegiance to Abu Bakr remained hidden in their homes. Omar and his men searched homes for them, while others pointed out hiding places, saying:

> "*There are two in this house, three in that*" or "*one or more over there.*"

They stormed the houses, pulled the people out by force and took them to the mosque to pledge allegiance.

There was no one in Ali's house who could defend him against the attackers or fight for him. If he had put up even the slightest resistance, no believer in the city would have remained alive. The streets were full of armed men and no one could stick their head out, let alone go to Ali to support him or fight with him.

Al-Zubair though sneaked into Ali's house during this time to announce to Ali that he was on his side. Omar, Khaled, Asid bin Hudeir, Muadh bin

Jabal, Thabit bin Qais bin Shammas, Salama bin Waqsh, Qunfudh bin Umair and al-Mughirah came again with others in a group to the house of Fatima and Ali and brought wood. They lit the fire at Fatima's door. al-Zubair came out at that moment and they took his sword and struck the stone with it and broke it. They stormed Ali and Fatima's house. She attempted to stop them, but they struck her. The gang overpowered Ali, arrested him and took him outside to force him to swear allegiance. They also beat Fatima again when she followed him, and Salman brought her back into the house on Ali's instructions.

In the mosque Ali reluctantly swore allegiance to Abu Bakr, and he was released and returned to the house. Eight days later, they took Fatima's land (Fadak[1]) and beat her again. [485]

The harsh reality is that many Arabs resented Muhammad and envied the divine grace bestowed upon him. They plotted against him, tried to kill him and hurt his family, despite his great kindness to them and his enormous benefits for them. So, the Arabs had unanimously agreed, even while he was alive, to divert the leadership away from his family after his death. And had it not been for Quraysh using his name as a pretext for power and as a gateway to prestige and rule, they would not have worshiped God for a single day after his death and would have returned to their Jahiliya.[486]

CONCLUSION

Those who lived alongside the Prophet Muhammad described him as a man with a radiant smile. He never turned anyone away from his table. He had a mat on which he slept at night and which he spread out to sit on during the day. But he gave everything he got without fear of poverty, as one Bedouin described him. This does not imply that he embraced poverty or found contentment in it. No, he sought refuge from it, saying:

"*O Allah, I seek refuge from poverty, deprivation and humiliation...*"

But as long as he lived in a society in which there were poor people, the best system is the one that places the ruler on the side of the poor and puts him on an equal footing with them in terms of food, housing and clothing.

The Prophet was the first to warn his closest relatives when Allah commanded him:

﴿*And warn your closest relatives*﴾ [487]

He said to them, among other things:

"*Who among you will support me in this matter so that he will be my*

---

[1] See page 267 for more detail about Fadak-Land.

brother, my deputy and my successor among you!"

All of them hesitated except Ali ibn Abi Talib who said:

"*It is I, O Prophet of Allah.*"

He took him by the neck and said:

"*This is my brother, my deputy and my successor among you, so listen to him and obey him!*"

The people stood up, laughed and said to Abu Talib:

"*He commands you to listen to your son and obey him.*"

Muhammad first invited his fellow Arabs to faith then extended his call to all who received his message. Thus Allah testified:

﴿*And We have sent you for all people*﴾ [488]

While other prophets were sent only to their people or the people of their time, Muhammad addressed all people, regardless of their race and language, in every era and country. He wrote to the kings of the earth, including Khosrau and Heraclius, and sent his messengers to them to call them to believe in his message, saying what Allah had commanded him:

﴿*Say: O people. I am Allah's Messenger to you all*﴾ [489]

Muhammad was human, attributing to him qualities of the creator or the provider is an exaggeration that contradicts belief in Allah. But not all people are like Muhammad. His greatness lay in the fact that he took care of everyone's worries and did not burden anyone, near or far, with his own worries. He walked with the widow and the poor and met their needs. No one prevented them from meeting him. He extended kindness and compassion to all, whether friend or foe. Thus Allah said about him:

﴿*And we have sent you only as a mercy for the worlds*﴾ [490]

This means that his care and interest was not only for his closest relatives or his followers, but was open to all people, enemies and friends.

They hurt his face and wanted to kill him, but he said:

"*O Allah, guide my people, for they do not know.*"

He not only asked Allah for guidance for them, but also excused them for their ignorance and lack of knowledge. It is not surprising that Muhammad did not get angry for himself and did not keep any of the goods of this world for himself. The surprising thing would have been if he had become angry and kept something for himself. This trait is inevitable and obligatory for someone who was sent to perfect the noblest character traits and call all people to believe in his message. One day a man called him and said:

"*O our Lord and son of our Lord, our best and son of our best.*"

He replied:

"*Do not be deceived by the devil. I am Muhammad, the servant of Allah and His Messenger. By Allah, I do not want you to elevate me above my status.*"

His companions did not stand up when they saw him coming, even though he was their favorite, because they knew that he did not like it when they stood up for him. He also didn't like it when his companions walked behind him and took the hand of the one who did to let him walk beside him. These are the character traits of Muhammad, and not all people are like Muhammad, there is no doubt about that, but his character traits reflect the truth of Islam.

Though the Messenger of Allah has passed away physically, his spiritual and legal presence endures. He leaves behind a tremendous legacy that has changed the course of humanity forever. It has changed the way people view life and the world and restored what was forgotten from the teachings of the previous prophets. This legacy consists of the Quran and the Sunnah of the Prophet.[491]

SOURCES

1. The Holy Quran Translation: Saheeh International, Ali Quli Qara'I
2. Biography of the Prophet by Ibn Hashim, died 218 AH
3. Al Tabakat Al Kubra by Ibn Saad, died 230 AH
4. al-Musnad by Ahmad bin Hanbal, died 241 AH
5. Diwan by Abi Talib bin Abdul Muttalib by al-Mahzami, died 257 AH
6. Sahih Muslim by al-Nisaborie, died 261 AH
7. Ansab al-Ashraf by al-Baladhari, died 279 AH
8. Tarikh al-Tabari by Ibn Jarir al-Tabari, died 310 AH
9. Tafsir al-Qummi by Ali bin Ibrahim al-Qummi, died 329 AH
10. al-Amali by Sheikh al-Saduq, died 381 AH
11. Ilal al-Sharaa by Sheikh al-Saduq, died 381 AH
12. al-Bidaya wa al-Nihaya by Ibn Kathir, died 774 AH
13. Imtaa Alasmaa by Taqi al-Din al-Maqrizi, died 845 AH
14. Tarich Al Khamis by Diyar Bakri, died 968 AH
15. Tafsir al-Safi by al-Kashani, died 1091 AH
16. al-Burhan in Tafsir of the Quran by al-Bahrani, died 1109 AH
17. Bihar Al Anwar by al-Majlisi, died 1111 AH
18. Tafsir Noor al-Thaqalayn by al-Huwaizi, died 1112 AH
19. al-Saqifa by Muhammad Rida al-Muzaffar, died 1383 AH
20. al-Mizan in Tafsir of the Quran by al-Tabataba'i, died 1402 AH
21. Hadith al-Iffik by Jaafar Murtada al-Amili, died 1441 AH
22. al-Sahih Men Sirat al-Nabi al-Azam (https://books.rafed.net/view.php?type=c_fbook&b_id=1092) by Jaafar al-Amili, died 1441 AH
23. The Sealed Nectar by Sheikh Safi-ur-Rahman al-Mubarakfuri, died 1427 AH
24. al-Amthal in Tafsir of the Book of God by Nasser al-Shirazi, born 1345 AH
25. al-Siraa al-Muhammadia by Jafaar al-Subhanie, born 1347 AH
26. The History of the Seal of the Prophets, Prophet Muhammad by Kazem Yassin, born 1369 AH
27. Kaegi, Walter E. (1992). Byzantium and the Early Islamic Conquests. Cambridge: Cambridge University Press. ISBN 978-0521411721
28. Muhammad: A Very Short Introduction by Jonathan

Brown.

And many other sources, see footnotes for further references.

FOOT NOTES

0: Ancient Yemen, al-Jawf, statuettes of seated women, 3rd-1st century BCE (https://en.m.wikipedia.org/wiki/File:Antico_yemen,_al-jawf,_statuette_di_donne_sedute,_III-I_sec._ac._03.JPG), by I, Sailko (https://commons.wikimedia.org/wiki/User:Sailko), is licensed under CC BY 4.0 (https://creativecommons.org/licenses/by/4.0/).
1: Sunan at-Tirmidhi, Abu Isa at-Tirmidhi, 3788.
2: Surah An-Nisa, Verse 174.
3: Interpretation by al-Ayashi, Muhammad bin Masoud al-Ayashi, al-Ba'thah Foundation, First edition, Volume 1, Page 457, 311/1153. Interpretation by al-Qumi, Ali bin Ibrahim al-Qumi, Imam al-Mahdi Foundation, First edition, Volume 1, Page 234.
4: Quranic Arabic, Marijn van Putten, ISBN 978-90-04-50624-4, 2022, Chapter 8, Page 217.
5: Surah al-Hijr, Verse 9.
6: Quranic Arabic, Marijn van Putten, ISBN 978-90-04-50624-4, 2022, Chapter 1, Pages 8,9.
7: Cook, Muhammad, 70.
8: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Dar al-Hadith for Printing and Publishing, Volume 1, Page 11.
9: Doctrina Iacobi, 208–210, v.16.
10: Fragment on the Arab Conquests, 11. 8-11, 14-16, 17-23.
11: Wright, Catalog, 1.65 (No. 94); Noldeke, "Zur Geschichte der Araber," 76.
12: J. Walker, A Catalog of the Mohammedan Coins in the British Museum, 1941, Volume I - Arab-Sassanian Coins, British Museum: London, p. 97.
13: Watt, Muhammad in Mecca, 103.
14: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 201.
15: Crone and Cook, Hagarism, especially 3–34.
16: I. Goldziher, Islamic Studies (Halle, 1990), 2.5.
17: Particularly see H. Lammens, 'Quran et tradition: Comment fut compose la vie de Mahomet', Recherches de science religieuse, 1 (1910): 27–51. The term "packages of historical truth" is found in his 'L'âge de Mahomet et la chronologie de la Sîra', Journal asiatique, 17 (1911): 249.
18: P. Crone, Meccan Trade and the Rise of Islam (Oxford, 1987), 214–15.
19: Surah Quraysh 1-4: 106.

20: Cook, Muhammad, 72.
21: Crone, Meccan Trade, 204–13, 210.
22: Serjeant, R. B.; Crone, Patricia (1990). "Meccan Trade and the Rise of Islam: Misunderstandings and Faulty Polemics". Journal of the American Oriental Society. 110 (3): 472. doi:10.2307/603188. JSTOR 603188.
23: Detailed Interpretation of the Sent Down Book of Allah, Sheikh Naser Makarem Shirazi, Volume 20, Pages 473-480.
24: The Balance in Interpretation, Sayyid Tabatabai, Volume 20, Page 366.
25: See the interpretation of "Ozha al-Bayan" by Sayyid Abbas Ali al-Mousawi.
26: Writing the Biography of Prophet Muhammad: Problems and Solutions, Robert Hoyland.
27: Watt, Muhammad in Medina, 338; Watt, Muhammad in Mecca, xiii.
28: The Origins of Islamic Jurisprudence, 1950, pp. 171-179.
29: Kurt Bangert: Muhammad: A Historical-Critical Study on the Emergence of Islam and its Prophet. Springer VS, Wiesbaden, 2016. pp. 147–151.
30: Shiites on the Scale - Mohammad Jawad Maghniyyah - Hadith Science among the Imamiyya - Page 317.
31: Faiq al-Maqal fi al-Hadith wa al-Rijal, Sheikh Mahdhib ad-Din Ahmed al-Basri.
32: Shiites on the Scale - Mohammad Jawad Maghniyyah - Hadith Science among the Imamiyya - Pages 320-318.
33: Sepehri, A Glorious Biography, 1384SH, Volume 1, Page 19.
34: Detailed History of the Arabs before Islam: Volume 1, Page 140 ff.
35: Detailed History of the Arabs before Islam: Volume 1, Page 157 ff.
36: See the explanation of the path for the Mu'tazila Volume 13 Page 174.
37: Sahih al-Bukhari, AH 1309: Volume 3, Page 133.
38: Detailed History of the Arabs before Islam, Jawad Ali, Volume 120, Volume 15, Page 114.
39: Detailed History of the Arabs before Islam, Jawad Ali, Volume 114, Volume 14, Page 231.
40: Goldziher: What Does "al-Jahiliyya" Mean? In: Goldziher: Islamic Studies. Volume 1. 1889, pp. 219–228.
41: Detailed History of the Arabs before Islam, Jawad Ali, Volume 1, Book 2, Page 40.
42: Detailed History of the Arabs before Islam, Jawad Ali, Volume 1, Book 2, Page 37.
43: Detailed History of the Arabs before Islam, Jawad Ali, Volume 1, Book 2, Page 38.
44: Encyclopaedia Britannica, 9th edition, 1883, Volume 16, p. 546.
45: Diwan of Imru' al-Qais, Imru' al-Qais, Dar al-Ma'arif.
46: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Pages 34-35.
47: Detailed History of the Arabs before Islam, Jawad Ali, Volume 7, Page

9.
48: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 122.
49: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Pages 38-40.
50: Al Kitabat Statues, Jawad Ali, Dar al-Waraq, First edition 2007, Pages 10-11.
51: Inscription CIH 543.
52: Al Kitabat Statues, Jawad Ali, Dar al-Waraq, First edition 2007, Pages 39-43.
53: Inscriptions of the Museum of Zafar 5+8+10.
54: Glaser 554, 406-410, Halevy 63, CIH, Pars 4, Volume, I, Capt. I, 1ft. 6. p. 9-15, n, 537 - 543, p. 257 - 300, CIH, 6, 45, 537 - 542, MM, Attsud., 19, Rep. Epig., 3904, 4069, 4109, Stambul, 7608, Asmara, I, Le Museon, Ltl, p. 51.
55: Margoliouth, The Relationship between Arabs and Israelites before the Rise of Islam, p. 67.
56: Detailed History of the Arabs before Islam, Jawad Ali, Volume 11, Pages 37-38.
57: Ford, Clifford (2001). Healey, Derek. Oxford Music Online. Oxford University Press.
58: The Book of Statues, Shams al-Kalbi, p. 6 and following.
59: Surah Fussilat: 41:37.
60: Surah An-Najm: 53:20-19.
61: Surah Nuh: 71:23.
62: Detailed History of the Arabs before Islam, Jawad Ali, Volume 12, Chapter 75, Page 38.
63: Remnants, S., J.A. Montgomry, Ascetic Currents in Early Judaism, JBL, Vol. LI. 1932, p. 238.
64: Surah al-Baqarah: 135:2.
65: Bihar al-Anwar - al-Allama al-Majlisi - Volume 15 - Page 184.
66: 2 Ibn Hisham "1/244 and thereafter", Irschad Asari "6/190", Asad al-Ghaba "2/236", Tabaqat al-Shu'ara "p. 66" "Leyden Edition", al-Bidaya Wal-Nihaya "2/237", Ibn Khaldun, first part, Volume two "p. 707", al-Mas'udi, Meadows "1/70" "Muhammad Mohiuddin Abdul Hameed" al-Aghani "3/113", al-Bukhari "5/50" al-Ma'arif "27".
67: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Pages 45-46.
68: See: al-Ihtijaj, by At-Tabrisi Volume 2, Pages 91-92 and al-Bihar, published by al-Wafa Institute Volume 78, Page 8.
69: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Pages 39-40.
70: DASI: Digital Archive for the Study of pre-Islamic Arabian - Ry 506 Murayghān DASI: Digital Archive for the Study of pre-Islamic Arabian - DAI Ja 547+Ja 546+Ja 544+Ja 545 Sadd Maʾrib 6.

71: Ibn Qutaybah, al-Ma'arif, Page 638.
72: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 115.
73: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 118.
74: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 119.
75: Ibn Hisham, Volume 2:190, also in Ibn Kathir, Volume 1:230.
76: Maghlatay's Biography, p. 6-7, and al-Khamis History, Volume 1, Page 195.
77: Wasa'il al-Shia (Ahl al-Bait), al-Hurr al-Amili, Volume 10, Page 456, Hadith 13834.
78: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 173.
79: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Pages 163-164.
80: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Pages 148-149.
81: al-Tabaqat al-Kubra, Ibn Saad, Volume 1, Page 92. al-Nuwayri, Volume 16, Page 86.
82: al-Ya'qubi's History, Volume 2, Page 10. History of Nations and Kings, Volume 1, Page 573.
83: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 174.
84: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 175.
85: Muktasar Tarikh Dimashq: 2/161-162.
86: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 175.
87: Musannaf al-Hafiz Abdul Razzaq, Volume 5, Page 318, and Ibn Hisham's Biography, Volume 1, Page 194.
88: The Prophet's Biography - Ibn Kathir, Volume 1, Pages 254-256.
89: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 225.
90: Sharh Nahj al-Balagha by al-Mu'tazili, Volume 14, Page 129, and the Attribution of Quraysh to Musab, Page 383, al-Bidaya Wal-Nihaya Volume 2, Page 293.
91: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Pages 228-229.
92: al-Isti'ab in Distinguishing the companions, Volume 4, Pages 281-282, al-Bidaya Wal-Nihaya Volume 2, Page 294, History of Islam by al-Dhahabi Volume 2, Biography of the Prophet Page 152, and al-Khamis History Volume 1, Page 264.
93: al-Bihar Volume 16, Page 22 of al-Bukhari, Page 3 of al-Khara'ij and al-Jara'ih, Pages 186-187.

94: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 192.
95: Kashf al-Ghumma Volume 2, Page 139, al-Bihar Volume 16, Page 12, al-Waqidi Page 19.
96: al-Kafi Volume 5, Pages 374-375, al-Bihar Volume 16, Page 14, Alman Layahterahu al-Faqih Page 413, and al-Sirah al-Halabiyya Volume 1, Page 139.
97: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 200.
98: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 192.
99: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 209.
100: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 107.
101: History of the Arabs in Islam, Jawad Ali, Pages 146-147.
102: al-Baladhuri 84/1.
103: History of the Arabs in Islam, Jawad Ali, Pages 149-150.
104: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Page 249.
105: Manaqib al-Al Abi Talib Volume 2, Page 180, The Authentic Biography of Imam Ali, Jaafar Murtada al-Amili, Volume 1, Pages 127-128.
106: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Pages 259-264.
107: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Pages 299-300.
108: History of the Arabs in Islam, Jawad Ali, Pages 178-179.
109: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 2, Pages 289-290.
110: Surah al-'Alaq: Verses 1-5.
111: Nöldeke, Volume I, Page 5.
112: Majma' al-Bayan Volume 10, Page 384, and al-Tamheed Volume 1, Page 50.
113: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 13-40.
114: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 43-52.
115: Surah al-Baqarah 119:2.
116: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 66-76.
117: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 79-85.
118: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 75-78.
119: Surah Ash-Shu'ara (The Poets): 26:214.

120: Ibn al-Athir, Fiqh al-Sirah, Pages 77, 78.
121: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 152-196.
122: Surah al-Hijr: 15:94-95.
123: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 73-74.
124: See: Tafsir Nur al-Thaqalayn Volume 3, Page 34, according to Tafsir al-Qummi.
125: The Prophet's Biography, Ibn Hisham, Volume 1, Page 191.
126: Surah al-Isra (The Night Journey): Verses 90-95.
127: al-Kafi: Volume 1, Page 449, published by Maktabat al-Saduq, and Munyat al-Raghib: Page 75. See also al-Ghadir: Volume 7, Pages 359 and 388, Volume 8.
128: Imta' al-Asma' Volume 14, Pages 331-332, Ansab al-Ashraf Volume 1, Page 31.
129: Majma' al-Bayan, al-Tabrisi, Volume 7, Page 211.
130: Surah al-Furqan: Verse 27.
131: The Biography of the Prophet, Ibn Hisham, Volume 1, Page 195.
132: Ansab al-Ashraf, al-Baladhuri, Volume 1, Page 140.
133: Surah al-A'raf: Verse 185.
134: Surah al-Masad: Verses 111:1-5.
135: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 200-201.
136: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Page 92.
137: Tafsir al-Qummi, Ali Ibn Ibrahim al-Qummi, Volume 2, Page 3.
138: Hidayat al-Riwayah, Ibn Hajar al-Asqalani, Number: 5863, Bihar al-Anwar, al-Allama al-Majlisi, Volume 81, Page 151, Sahifah al-Ridha, Institution of Imam al-Mahdi, Page 227, Number 115.
139: al-Amali, al-Saduq, Page 534, 720/2.
140: Tafsir Firat al-Kufi, Firat Ibn Ibrahim, Volume 1, Page 208.
141: al-Tawhid, al-Saduq, Page 263.
142: Tafsir al-Qummi, Ali Ibn Ibrahim al-Qummi, Volume 2, Page 243.
143: Bihar al-Anwar, Volume 18, Page 286.
144: Bihar al-Anwar, al-Allama al-Majlisi, Volume 18, Page 373.
145: Bihar al-Anwar, al-Allama al-Majlisi, Volume 18, Page 374.
146: Surah al-Baqarah: Verses 2:285-286.
147: al-Burhan Fi Tafsir al-Quran, al-Bahrani, Volume 4, Pages 641, 9068/[3].
148: 'Ilal al-Shara'i: 14.
149: Wasa'il al-Shia, al-Hurr al-Amili, Volume 5, Page 369.
150: 'Ilal al-Shara'i: 55.
151: Tafsir al-'Ayyashi, Muhammad Ibn Masoud al-'Ayyashi, Volume 2, Page 279, al-Burhan Volume 2:401, Bihar al-Anwar Volume 6:392.
152: al-Amali, al-Saduq, Page 533.

153: Tafsir Nur al-Thaqalayn, Sheikh Abd Ali, Volume 5, Page 155.
154: Surah An-Najm: Verses 53:1-18.
155: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 124-125.
156: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 106-107.
157: Subul al-Huda Wal-Rashad, al-Salhi al-Shami, Volume 5, Page 244.
158: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 201-202.
159: Bihar al-Anwar, al-Allama al-Majlisi, Volume 35, Page 87, Dalail al-Nubuwwah by al-Bayhaqi, Volume 2, Page 188.
160: The Biography of the Prophet, Ibn Hisham, Volume 1, Pages 282-286, al-Bidayah Wal-Nihayah Volume 4, Pages 147-149, and Tafsir al-Tabari Volume 2, Pages 65-68.
161: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 204-206.
162: Surah An-Nahl: Verses 16:101-103.
163: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 207-208.
164: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Page 209.
165: al-Isabah Fi Tamyiz al-Sahabah, Ibn Hajar al-Asqalani, 3/648.
166: Asad al-Ghabah - Ibn al-Athir - Volume 4 - Page 44.
167: Tafsir al-Mizan An al-Dur al-Mansur - Sayyid Tabatabai - Volume 12 - Page 357.
168: al-Baghawi: Ma'alim al-Tanzil 5/316, Ibn al-Jawzi: Zad al-Masir Fi 'Ilm al-Tafsir 4/498, al-Razi: Mafatih al-Ghayb 32/320, Ibn Kathir: Tafsir al-Quran al-'Azim 8/504.
169: Sahih al-Bukhari - Volume 4 - Page 21, A'lām al-Warā: Page 150, al-Bihar: Volume 43, Page 40.
170: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 241-246.
171: al-Bidayah Wal-Nihayah Volume 3 Page 83, al-Bihar Volume 18 Page 418, A'lām al-Warā Page 46-45 regarding the stories of the prophets.
172: Surah Maryam: Verses 19:16-21.
173: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 242-256.
174: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Page 258.
175: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 277-280.
176: A'lām al-Warā: 49 and 50, and his student al-Rawandi in Qasas al-Anbiya: 329.
177: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 327-330.

178: Diwan Abu Talib 41, quoted by Ibn Abi al-Hadid from al-Amali 3:310.
179: Surah Ar-Rum: Verses 30:1-5.
180: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 335-346.
181: Surah al-Qamar: Verses 54:1-2.
182: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 346-348.
183: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 351-352.
184: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 3, Pages 358-359.
185: The Biography of the Prophet Ibn Hisham Volume 1 Page 245, Ghayat al-Maram Page 100, Dalail al-I'jaz Pages 40 and 41, al-Jawharah Fi Nasb al-Nabi Volume 1 Page 252, A'yan al-Shia Volume 8 Page 121.
186: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 73-81.
187: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Page 85.
188: al-Tabarani, Ad-Du'a Page 315, and the expression is attributed to him by some scholars to cite it in "al-Mu'jam al-Kabir" by At-Tabarani, al-Diya al-Maqdisi, al-Mukhtār 9/179, Ibn 'Adi, al-Kamil 6/111, Ibn 'Asakir 49/152, Lakhītib al-Baghdadi, Lujam Li Akhlaq al-Rawi (2/275).
189: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 87-90.
190: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 91-93.
191: Surah al-An'am: Verses 6:151-152.
192: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 121-122.
193: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 127-132.
194: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 133-147.
195: Tarikh al-Umam Wal-Muluk Volume 2 Page 68, al-Bidayah Wal-Nihayah Volume 3 Page 175, Tarikh al-Khamees Volume 1 Pages 321-322.
196: Surah al-Anfal: Verse 8:30.
197: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 179-180.
198: Surah Ya-Sin: Verse 36:9.
199: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 213-215.
200: Surah al-Baqarah: Verse 2:207.
201: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 181-186.
202: Tafsir al-Qummi - Ali Ibn Ibrahim al-Qummi - Volume 1 - Page 276.

203: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 187-188.
204: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 194-196.
205: Surah At-Tawbah: Verse 9:40.
206: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 201-213.
207: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 273-276.
208: Surah al-Imran: Verses 2:191-195.
209: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 276-279.
210: Surah al-Ankabut: Verse 29:10.
211: Check Tafsir al-Amthal by Sheikh Nasser al-Shirazi, Tafsir al-Mizan by Sayyid Tabatabai.
212: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 286-293.
213: Majma' al-Bayan, Sheikh Tabarsi, Volume 10, Page 10.
214: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 4, Pages 335-336.
215: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 77-95.
216: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 9-11.
217: al-Isabah, Ibn Hajar, Volume 3, Page 119.
218: Salman al-Farsi, Jaafar Murtada al-Amili, Page 19, quoted from Tarikh al-Khamees, Volume 1, Page 351.
219: Salman al-Farsi, Jaafar Murtada al-Amili, Page 20, quoted from al-Isabah, Volume 2, Page 62, and other sources.
220: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 99-123.
221: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 127-144.
222: The Israeli Democracy Index 2013, Tamar Hermann, Ella Heller, Nir Atmor, Yuval Lebel, https://en.idi.org.il/media/3958/democracy-index-english-2013.pdf, Pages 72-74, from the Encyclopedia of Judaism, Zionism by Dr. Abdul Wahhab al-Masiri, Volume 5, Part 2, Chapter 2.
223: The Barbarity of Zionist Teachings, Paulus Hanna Mas'ad, Pages 54-88, quoted from August Rohling, Der Talmudjude, 1871.
224: A'lām al-Warā Page 69, al-Bihar Volume 19 Pages 110-111, from the biography of the Prophet by Dahlan Volume 1 Page 175.
225: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 210-220.
226: The Biography of the Prophet by Ibn Hisham, al-Matba'ah al-Khayriyah, First Edition, Volume 2, Page 190.

227: Sahih al-Bukhari - Hadith: 3703.
228: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 223-238.
229: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 227-228.
230: Surah al-Baqarah: Verse 2:217.
231: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Page 269.
232: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 8, Pages 12-32.
233: Surah al-Baqarah: Verse 2:144.
234: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 285-288.
235: Tafsir Majma' al-Bayan - Sheikh Tabarsi - Volume 7 - Page 156.
236: Surah al-Hajj: Verses 22:39-40.
237: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 270-271.
238: Surah al-Anfal: Verses 8:5-6.
239: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 275-278.
240: Sirat Ibn Hisham, Volume 1, Page 619.
241: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 280-281.
242: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 296-297.
243: Sirat al-Nabiyya - Ibn Kathir - Volume 2 - Page 398.
244: Surah al-Ma'idah: Verse 5:24.
245: Surah al-Anfal: Verse 8:7.
246: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 282-293.
247: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 294-297.
248: Surah al-Anfal: Verse 8:11.
249: Surah al-Anfal: Verse 8:9.
250: Sirat Ibn Hisham, Volume 2, Page 266; Ma'rifat al-Sahaba, (Page 303/1); Ibn al-Athir in Asad al-Ghaba (2/332).
251: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 302-303.
252: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 310-313.
253: al-Isti'ab fi Tamyiz al-Sahaba, 5391.
254: Surah al-Ahzab: Verse 33:23; Shawaahid al-Tanzil - al-Hakim al-Haskani - Volume 2 - Page 5; Tafsir Majma' al-Bayan - Sheikh Tabarsi - Volume 8 - Page 145.
255: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume

5, Page 317.
256: Surah al-Anfal: 8:17; See Tafsir al-Amthal, Surah al-Anfal.
257: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Page 340.
258: Surah al-Anfal: 8:43-44.
259: Surah al-Anfal: 8:48; al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Page 320.
260: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Pages 323-329.
261: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 5, Page 330 and onwards.
262: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 22-26.
263: Surah al-Anfal: 8:67.
264: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 28-42.
265: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 67-68.
266: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 49-50.
267: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Page 78.
268: al-Mustadrak - al-Hakim - Volume 3 - Page 24, Hadith 4305.
269: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 42-48.
270: Surah al-Anfal: 8:70.
271: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 55-56.
272: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 66-67.
273: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 291-292.
274: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 68-70.
275: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 188-195.
276: Surah al-Ahzab: 33:33.
277: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 292-293.
278: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Pages 7-19.
279: Surah al-Ma'idah: 5:52.
280: Surah al-Imran: 3:12-13.
281: Surah al-Anfal: 8:58.
282: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume

7, Pages 39-32.
283: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Pages 51-52.
284: Sunan an-Nasa'i, Book of Marriage, Chapter on Permission for Seclusion, Hadith Number: 3375.
285: al-Hakim in al-Mustadrak 2/167, al-Haythami in Majma' al-Zawa'id 9/204.
286: 'Uyun Akhbar al-Ridha - Sheikh Saduq - Volume 2 - Page 203.
287: Sheikh al-Tusi, al-Amali, previous source, Pages 40-41.
288: al-Jahiz - al-'Uthmaniyya - Page: 289/299.
289: Surah An-Nisa: 4:153; At-Tabari in Tafsir, Volume 3, Page 375.
290: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 342, 347, 350.
291: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Pages 7, 10, 11 and Volume 8, Pages 289, 290, 294, Volume 9, Pages 38, 71, 81, 86, 115.
292: Surah al-Hijr: 15:2-4.
293: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 9, Pages 53, 54; At-Tabaqat al-Kubra, Volume 2, Page 57; Dalail al-Nubuwwah by Abu Nu'aim, Page 425; As-Seerah an-Nabawiyyah by Dahlan, Volume 1, Page 260; Zad al-Ma'ad, Volume 2, Page 71; As-Seerah al-Halabiyyah, Volume 2, Page 263; 'Umddat al-Qari, Volume 17, Page 125.
294: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 9, Pages 83, 120, 121, 126, 128, 140, 159, 160.
295: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 9, Pages 40, 163, 161.
296: Surah al-Hashr: 59:5.
297: Surah al-Hashr: 59:9.
298: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 9, Pages 235, 217, 211, 212, 213, 248-252.
299: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 195-198.
300: al-Kafi - Sheikh Kulayni - Volume 5 - Page 339.
301: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 297-305.
302: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 209-211.
303: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 6, Pages 329-330.
304: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Pages 52, 53, 55.
305: al-Fayeq in Ghareeb al-Hadith by al-Zamakhshari, Volume 177: 1.
306: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Pages 63, 64, 65, 66, 75, 90, 106, 107.
307: Surah al-Imran: 2:166-167.

308: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Page 107.
309: Surah al-Imran: 2:122.
310: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Pages 123, 132-130, 151, 146-145.
311: Surah al-Imran: 2:152.
312: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Pages 153-151, 148.
313: Surah al-Imran: 2:153.
314: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Pages 149-147, 198-197, 204-202, 200, 224-223, 229, 255, 227-226, 262.
315: The Biography of the Prophet by Ibn Hisham, Volume 3, Page 94.
316: Narrated by Imam Ahmad: 15492, al-Bukhari in al-Adab al-Mufrad: 699, confirmed by al-Hakim: 4308, and al-Albani.
317: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Pages 300-299, 259.
318: Surah al-Imran: 2:159-160.
319: Surah al-Imran: 2:168.
320: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Pages 302-303.
321: Surah al-Imran: 2:140.
322: Surah al-Imran: 2:166-167.
323: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Pages 318-320.
324: Surah al-Imran: 2:139, see also: Majma' al-Bayan Volume 2 Page 509 and al-Bihar Volume 20 Page 22.
325: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Pages 314, 319, 320, 325, 317, 318.
326: Surah al-Imran: 2:172,173,175.
327: Surah al-Imran: 2:174.
328: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Page 323.
329: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Pages 35-60.
330: Wasail al-Shia: 10/313, Hadith Number: 13494, by Sheikh al-Hurr al-Amili.
331: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 8, Pages 69-78.
332: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 10, Pages 77-104.
333: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 10, Pages 139, 140, 143, 192, 193, 219, 222, 258.
334: Surah al-Ahzab: 33:12.
335: Surah al-Hujurat: 49:17.
336: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume

10, Pages 247-246, 270-267, 209-208, 236, 319-311, 308-307, Volume 11, Pages 70-69, 81-80, 11.
337: Surah al-Ahzab: 33:10-11.
338: Surah al-Ahzab: 33:22.
339: Surah al-Ahzab: 33:12-19.
340: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 11, Pages 113, 19, 15.
341: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 11, Pages 114, 120, 125, 123, 132, 144, 149-148, 202, 210, 215, Surah al-Ahzab: 33:9.
342: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 11, Pages 217, 231, 232, 233, 20.
343: Surah al-Ahzab: 33:20.
344: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 11, Pages 243-245.
345: Ibn Sayyid al-Nas: 'Ayun al-Athar 1/261 and Ibn Kathir: al-Sirah al-Nabawiyyah 2/322, Ibn Hisham: al-Sirah al-Nabawiyyah 1/503.
346: See the commentary of al-Razi on Surah al-Anfal, Verses 55-56, by Ibn Abbas.
347: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 11, Page 259.
348: Surah al-Anfal: 8:55-58.
349: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 11, Pages 312, 302-278, 157, 260, 71-50.
350: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 12, Pages 30, 66, 85-82.
351: Kitab al-Amwal, Ibn Zanjawayh, Page 299, Hadith 461.
352: Surah al-Ahzab: 33:26-27.
353: [Link to Anti-Slavery International](https://www.antislavery.org/slavery-today/modern-slavery/) and [Wikipedia article on Slavery in the 21st century](https://en.wikipedia.org/wiki/Slavery_in_the_21st_century).
354: The Civilization of the Arabs, Gustave Le Bon, Pages 387-386.
355: Sahih - al-Bukhari, Book of Faith, Number 30, Muslim, Book of Faith and Vows, Chapter: Feeding a slave with what he eats, Number: 1661.
356: Sahih - Abu Dawud, Chapter on the Right of the Slave, Hadith: (4492).
357: Sahih - Abu Dawud, Hadith: 5156, Ahmed: 585.
358: Surah An-Nisa: 92:4, Surah al-Maidah: 89:5, Surah al-Mujadila: 3:58.
359: Surah al-Baqarah: 177:2, Surah At-Tawbah: 60:9.
360: Surah al-Balad: 13:90.
361: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 12, Pages 207-228.
362: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 8, Pages 143-145.
363: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume

8, Pages 145 and following.
364: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 12, Pages 233-257.
365: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 12, Pages 280-279.
366: Surah al-Munafiqun: 63:7-8.
367: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 12, Pages 284-288.
368: Surah al-Munafiqun: 63:5.
369: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 12, Pages 261-275.
370: Surah al-Ahzab: 33:36.
371: Surah al-Ahzab: 33:37.
372: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 14, Pages 41-79.
373: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 15, Pages 33-38.
374: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 15, Pages 59, 60.
375: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 15, Page 71.
376: Surah al-Fath: 48:11.
377: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 15, Pages 75, 79-81.
378: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 15, Pages 85-86, 114.
379: Surah al-Ma'idah: 5:24.
380: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 15, Pages 115, 116.
381: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 15, Pages 225, 116, 115-230, Surah At-Tawbah: 9:80.
382: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 15, Pages 256-260.
383: Surah al-Hujurat: 49:1.
384: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 15, Pages 260-262.
385: Surah al-Fath: 48:26.
386: Surah al-Fath: 28:24.
387: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 15, Pages 289-295, 322-324.
388: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 16, Pages 11-9, 19-17.
389: Surah al-Fath: 48:18-19.
390: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 16, Pages 53-50, 74-57, 56-54.

391: Surah al-Fath: 48:25.
392: Surah al-Fath: 48:1-3.
393: Surah al-Fath: 48:5.
394: Surah al-Fath: 48:1-3.
395: Surah al-Ahzab: 33:10.
396: Surah al-Fath: 48:27.
397: Surah al-Mumtahanah: 60:10.
398: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 16, Pages 171-173, 135, 145-144, 154-151, 158-156, 83-88.
399: Surah al-Mujadila: 58:1-2.
400: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 16, Pages 208-215, 158-156, 83-88.
401: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 17, Pages 78-75, 85-89, 109-101, 119-117, 126, 142-134, 146, 155-150.
402: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 17, Pages 198, 151-152, 176-171, 193, 233-234, 217-218, 230-227, 317-315, 294-291, 240.
403: Surah al-Ahzab: 33:29.
404: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 18, Pages 62-61, 90-80, 225-219.
405: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 18, Pages 307-291.
406: Surah An-Nisa: 4:94.
407: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 19, Pages 55-52, 78-64, 113-109.
408: Surah al-Imran: 2:64.
409: Surah al-Imran: 2:64.
410: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 16, Page 235 and beyond.
411: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 9, Pages 316-348, Volume 10, Pages 54-53, 53-39.
412: Surah al-Ahzab: 33:33.
413: al-Sa'di in "Ahadith al-Zuhri" p. 462, no. 403. Ahmad ibn Hanbal in "al-Musnad" (6/292). al-Tahawi in "Mushkil al-Athar" (1/228), no. 775. al-Tabarani in "al-Mu'jam al-Kabir" (3/54), no. 2668. Ibn Asakir in "Tarikh" (13/205), no. 3186. Ibn Jarir in "Jami 'al-Bayan" (22/217). Abu Ya'la al-Mawsili in "al-Musnad" (6/73), no. 6852. Ibn Abi Shaybah in "al-Musannaf" (6/373), no. 32093. Muslim in "al-Jami 'al-Sahih" (2/283), no. 2424. Ibn Abi Hatim in "Tafsir al-Quran" (9/3131), no. 17674. Ibn Jarir in "Jami 'al-Bayan" (22/5). al-Hakim in "al-Mustadrak" (3/147). Ibn Asakir in "Tarikh" (13/202), no. 3179 (42/260). Also see "Alam al-Ulum wal-Ma'arif wal-Ahwal", Sheikh Abdullah al-Bahraini, about Jabir ibn Abdullah al-Ansari.
414: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume

19, Pages 157-152, 164, 196-190, 203-201, 260-252.
415: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 19, Pages 275-314.
416: Surah Maryam: 19:71.
417: Sunan al-Tirmidhi, No. 3159. Ahmad, No. 4128. al-Darami, No. 2810. al-Hakim, No. 8741.
418: Kaegi, Walter E. (1992). Byzantium and the Early Islamic Conquests. Cambridge: Cambridge University Press. ISBN 978-0521411721, p. 72.
419: p. 36, The Chronicle of Theophanes, translated by Harry Turtledove, University of Pennsylvania, 1982, ISBN 978-0-8122-1128-3.
420: Surah al-Anfal: 8:15-16.
421: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 19, Pages 329-322, Volume 20, Pages 21-12, 147-121, 101-103, 334.
422: Surah al-Ahzab: 33:6.
423: Surah al-Ahzab: 33:53.
424: Surah al-Ahzab: 33:53.
425: Surah An-Nur: 24:11-13.
426: Surah At-Tahrim: 66:1.
427: Surah At-Tahrim: 66:3-5.
428: See al-Sahih Men Sirat al-Nabi al-Azam by Jaafar al-Amili, Volume 13 or the history of the lie by the same author.
429: Surah al-Adiyat: 100:1-11.
430: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 20, Pages 237-241, 246-247.
431: The Biography of the Prophet, Ibn Hisham, Volume 2, Page 394.
432: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 21, Pages 22, 32-30, 37, 86-75, 48-47.
433: Surah al-Mumtahanah: 60:1-4.
434: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 21, Pages 131, 173-168, 217-216, 223, 234-233, 306-294.
435: Surah al-Fath: 48:1-3.
436: Surah al-Isra: 17:81.
437: Surah Yusuf: 12:92.
438: Surah al-Hujurat: 49:13.
439: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 22, Pages 88-58, 122, 127-141, 183-181, 278, 249-248, 291-292, 320-319-233, 306-294.
440: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 23, Pages 9, 58, 100-12.
441: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 23, Pages 201, 261-246, 291, 322.
442: Surah At-Tawbah: 9:25-26.
443: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 24, Pages 11-17, 26-20, 35, 66, 84, 104, 126, 197-191, 308, 274-273, Volume 25, Pages 218-220.

444: Surah al-Fath: 48:27.
445: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 25, Pages 18-17, 54-48, 109-112, 166-165.
446: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 25, Pages 188-181, 134, 239-237, 268-263, 286.
447: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 26, Page 205, 222-221, 259, 246-245, Volume 27, Pages 13-11.
448: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 27, Pages 282-281, 316-309.
449: Surah al-Imran: 3:59-60.
450: Surah al-Imran: 3:61-63.
451: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 28, Pages 309-300, 157-156.
452: Surah At-Tawbah: 9:64-66. See the comments of Ali ibn Ibrahim and "A'udhu al-Bayan" by Abbas al-Mousawi.
453: Surah At-Tawbah: 9:49.
454: Surah At-Tawbah: 9:81-82.
455: Surah al-Waqi'ah: 56:82.
456: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 30, Pages 156-153, 165, 205-204, 19, 51, Volume 29, Pages 196-195, 111, 275-274, 149-148, 166, 291-290, 305-304.
457: The Muhammadan Biography - Sheikh Jaafar al-Sobhani in Bihar al-Anwar 246/21, Ibn Saad's Categories 166/2.
458: Surah At-Tawbah: 9:74.
459: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 30, Pages 162-123, 179, 201.
460: Surah At-Tawbah: 9:50.
461: Surah At-Tawbah: 9:107.
462: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 30, Pages 208-217.
463: Surah At-Tawbah: 9:3.
464: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 30, Pages 242-237, 269, 281-280.
465: Surah At-Tawbah: 9:24.
466: Investigations into the Explanation of the Hajj Rituals by the Authors Sheikh Amjad Riad and Sheikh Nizar Youssef, Volume 9, Page 484.
467: Surah al-Ma'idah: 5:67.
468: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 30, Pages 304-288, Volume 31, Pages 47-46, 16-11, 87, 30, 172.
469: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 31, Pages 204-200, 134, 75-71, 169-163, 18-16, 90-85, 95-93.
470: Surah al-Ma'idah: 5:67.
471: Surah al-Ma'idah: 5:3.
472: Surah al-A'raf: 7:43.
473: Surah al-Fath: 48:10.

474: Surah Az-Zumar: 39:7.
475: Surah al-Ma'arij: 70:1.
476: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 31, Pages 229-226, 172, 238-233, 201, 325, 209.
477: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 32, Pages 165, 173, 184-183, 170-166, 142.
478: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 32, Pages 219-215, 225, 246.
479: Surah al-Imran: 3:144.
480: Surah al-Ahzab: 33:56.
481: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 32, Pages 336-335, 260, 268, 70-69, 24, 94-90, 53-52.
482: The Sakeefa - Sheikh Mohammad Reza al-Mozaffar - Pages 96-100.
483: The Authentic Biography of Imam Ali, Volume 9, Pages 125-143.
484: Surah al-Ankabut: 29:1-4, Bihar al-Anwar - al-Allama al-Majlisi - Volume 22 - Page 519.
485: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 33, Pages 287-286, 317, 324.
486: Ibn Abi al-Hadid in Sharh Nahj al-Balaghah: 20/298.
487: Surah Ash-Shu'ara: 26:215.
488: Surah Saba: 34:28.
489: Surah al-A'raf: 7:158.
490: Surah al-Anbiya: 21:107.
491: Tafsir al-Kashif, Mohammad Jawad Mughniyah, Surah al-Imran, 3:159.
492: Amraalkais, ed. Slane, No. 10, p. 33; ed. Ahlwardt, No. 5.
493: Paul B. Henze: Layers of Time. A History of Ethiopia, Palgrave, New York 2000, p. 41
494: al-Baladhuri, 1/292; Compare: Abu al-Faraj, 4/173-174, al-Waqidi, 1/33.
495: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 7, Pages 34, 42.
496: Surah Ya-Sin: 36:70.
497: Surah 3: al-i-IImran (The Family of Imran) Verse 64.
498: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 19, Pages 150-214.
499: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 19, Pages 252-254.
500: See al-Muntazam in the History of Kings and Nations, Volume 4, Page 13.
501: Bihar al-Anwar - The Scholar al-Majlisi - Volume 38 - Page 301, Musnad Ahmad 6:300, al-Mustadrak ala al-Sahihain (Hadith Collections) 3:149, authenticated by al-Hakim and agreed upon by al-Dhahabi, as in the appendix of al-Mustadrak, Majma' az-Zawa'id 3:149.
502: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume

22, Pages 22-44.
503: al-Sahih Men Sirat al-Nabi al-Azam, Jaafar Murtada al-Amili, Volume 9, Pages 428-440,
504: Manaqib Āl Abī Ṭālib" by Ibn Shahrāshūb, Volume 1, page 61.
505: Sunnan al-Tirmidhi: Vol. 5, page 615, Hadith no. 3769.
506: Hourani, Alexander. The Chronicle of the Year 693 in Sinaitic Arabic 597. 2025. Public Domain.
507: The Holy Quran - al-A'raf 7:163-166, al-Tabari 8/211, Talmud - Sanhedrin 109a